A

DISCOVERY

OF THE GREAT SVB-

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DISCOVRSING AT LARGE the meanes, howe they proſecute and continue the *ſame: and laſt of all, conuenient remedies to pre-* uent all their pollicies herein.

LONDON

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TO THE MOST MAGnanimious, victorious, and inuincible

King Henrie the fourth, King of France and Navarre, and to all the Princes of the bloud-royall, and all others Eccleſiaſtical perſons, both noble and others aſſiſtaunt in the aſſemblie of States: the royall French-man wiſheth grace, and peace in our Lord Ieſus Chriſt.

Conſidering how the body of the Chriſtian Common wealth, hath a long time been grieuouſly tormented with a moſt dangerous and incurable diſeaſe, which doth not only trouble the wits of men, with terrors and vexations, putting their bodies to extreame torments and grieuous trauels, but alſo expoſeth the goods of all in generall to the pillage and purlyning of others. For remedie whereof, a number of good ſpirits pricked forward with a Chriſtian and laudable Zeale, haue indeuored their beſt, theſe fiftie yeares, to root out the maladie by ſuch medicines as they ſuppoſe moſt conuenient and wholſome, yet doe they all what they could: they could neuer heale the wound perfectly. So that the bodie diſeaſed, falleth downe ſtill oftentimes into far worſe caſe then at the firſt, and me thinke the cauſe is, for that they haue not looked with the eie of their vnderſtanding, to the firſt cauſes and beginnings, from whence this ſickneſs ſhould grow, but went no further then to ſtop the courſe of her effects, like

the Phisition, who seeketh to cure onely the paines & accidents of a disease, neuer touching the root & cause therof: the which in space of time, recouering newe force and rigour doth bud again, and is as bad & worse then euer it was, which is not onlie true in Phisicke, but in all other affairs of the world. Wherfore, deepe was the iudgement of the Latine Poet: who reputeth that man happy who can knowe the cause of thinges. *For* Aristotle *also witnesseth with him, that the* ignorance thereof breedeth manifolde errors. *Seeing then the diuersitie of mens iudgements concerning the cause and curing of this maladie, comming nothing neere the truth; some because they were a musler of ignorance, which dimmeth so their sight, that they cannot see well: others, because they suffer thẽselues to be caried away with their own passions, affectionat only to some one particular partie: & other some, because they go no further, but to remedie onely some particular effects, and leaue the cause vntouched: I haue thought good pitying this languishing and sick bodie, so to represent and liuely set down the cause and cure of this disease, that it shalbe long of her selfe, if she recouer not perfect health. Neither let any be afraid to take this wholsome medicine which I wil prescribe, being no violent corsiue, or Antimoyne, nor deare as is the tincture of* Sol, *for I present but a sweet decoction, to purifie the crooked sinew, gouernor of the sight of the vnderstanding, to purge the Septentrionall and Occidentall peoples of a grosse humour ingendred in them, by reason of the grosnes, and coldnes of the aier wherin they liue, which letteth them for seeing so clearly into matters of state, and the gouernment of this world, as doe the nations that are more Meridionall who being aware of so great aduantage, can so cunningly handle the matter, to make vs fall together by the eares, to weaken and ouer-throwe our selues by our owne forces and armes, thereby to make vs their slaues, to possesse and inioye our persons, and to triumph ouer vs, hauing*

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purloyned our domination & riches into their own hands: but especially those, who haue the Sea so neare their noses, that they can euery way trade and traffick with other peoples, as are the Grecians, Carthaginians, Florentins, Venetians, & other Italians their like: who if they may discouer but the least entrance to set in foot amongst the Septentrionals, they will straight be able to deuise and practise so great shifts and subtilties, that they wil make them breake asunder all bonds of amity, and flesh them to ruine one another like cruell and sauage beasts, causing an alteration of bloud amongst the best of the Countrey by their mariages, and so to grow to make quarels and take parts, when they see them feeble and in miserie, and then to fish for their riches and dignities, euen as in a troubled water, men catch and kil fish best, when they cannot be discried. Wherefore, many of those whome the heauen hath inriched with a clearnes of iudgement aboue the rest, haue great need to be aided herein. Some attributing the spring of these mischieses, to the darknes and obscuritie of the holy Scriptures, wherein for all that they are deceiued, seeing that it in some requireth of vs, but to loue God and our neighbour, to fly from euill, and to doe good. And because the corruption of man doth hinder him to beleeue in him who hath absolutely fulfilled all, and shed his bloud for the purging of all our sinnes, vsing only certaine Sacraments after the holy institution of him and his holy Apostles: some others think that the diuerse interpretations there-abouts, and about other texts of Scripture, are the cause of all this mischiefe; and are of opinion, that to interprete and expound truely these places and passages of Scriptures, is the very best meane and remedy to deliuer all Christendome from all these troubles: and thereupon do the Diuines fall out, and backbite one another by contumelious speaches, euery where defaming one another shamefully: but the exposition that they condemne, and wherupon they are so at variance, are but thrids spun by some of the more me-

ridionall nations: who when they perceiue how they can set vs together by the ears, they know how to inuent store of such new obscurities and shifts to trouble vs, if we will giue them leaue a little to come in amongst vs into our Countries: where they will shew themselues alwais with prophane knowledge to teach vs how we shall goe to heauen, or els inflamed with a burning zeale for the publike good of all our Countrey. Although if we be so wise as to looke well into them, we shall soone discouer their mines, how they doe but seeke to reape some profite out of our ruines, and to make their hand by vs. We must then cast our eies vpon the good instruction, that nature or rather the Authour ther of doth set before vs visibly: For he hauing laid and set the Alpes most high mountaines, so firme and permanant on the one side, and the deepe Seas on the other, for bars betweene vs and them, that we should not go to one another, teacheth vs, if we will take his instruction, we should dispose of all that concerneth our State, apart: and shut vp from them all accesse or entrance into our Countrey, by the reasons and experience of things already past, which shall more amply be dilated in this discourse, prepared for a generall remedy for vs all, whether we be Catholiques or Protestants, to recouer full deliuerance and health of these maladies, which so long time haue oppressed and troubled vs: hoping by the grace and blessing of the most highest, it shall worke some great effect in those, who shall vse these preparatiues, which are first of all presented vnto them, before the taking of more strong medicines, and harder phisicke. Now for that the gouernour of the whole world seemeth to haue turned his fauourable countenance towardes vs, hauing giuen the royall Scepter into your Maiesties hands, being extracted out of a more Meridionall quarter then your predecessours were, and also in giuing vs, who are neighbours of the great Ocean-sea, a wiser and more ingenious King, then those before time haue bene: to the end that we being lightned

by

by so bright and glorious a starre, the quicke and subtill Italians may no more abuse vs, so that we shall no more bee exposed to the lamentable miseries, into the which they were woont to bring vs head long, as men altogether blind and grosse-headded, at their owne lust and pleasure. And this is the cause why I haue presumed to dedicate this discourse vnto your M. hoping that it shalbe rather liked and approoued of you, then of others, who being more Septentrionals haue their spirites more dull and nothing so quicke and pliable, assuring also my selfe, that if it please you to receiue it with a fauorable countenance, that onely shall giue it a far more free passage to all those, who are your most affectionate seruants: Now, I will pray the soueraigne Lord and God to inuiron e your M. with his speciall protection in the middest of all the perils and daungers wherewith you are besieged, establishing your throwne in all iustice and godline; according to his most holie will and pleasure.

A discription of Italie, and the causes of the subtilitie of that Nation.

Cap. 1.

THe Italians inhabite the right arme of the continent of Europe, which hath Spaine in place of the head, France for the stomacke, for the belly Germany, and Denmarke for the left arme: From that part of Italie which extendeth more to the South-ward, and from the other bounding North, with his two armes, which are parts of the maine, entring further into the Sea then the rest of the bodie, haue from all times the other principall partes of Christendome, sustained great ruines, cruelties, losse of goods and other oppressions: of the first, because it goeth farre beyond all Nations bordering Northward, in inuention, craft and worldly politie, witnesse Aristotle, Strabo, Cæsar, Plinie, & other approued Authors: of the second, in respect of their surpassing streight and corporall puissance, by reason of the colde situation of the place. That which produceth such effects in Italie, is the moderate temperature of the clymate, situate in a subtill ayre neere vnto the sea euery where, without any excesse heate or cold: and beside, another cause is, the trading and great dealing that the Italians haue with the people of Asia, of Affrica, and Europa, as also with the Flanders, or a great part of them with whome they haunt, and liue. By reason whereof, besides that they are of themselues verie wittie & subtill headed, all cunning slightes, craftie conueyances, and deceitfull cosinages, are so proper and common to them, whereby they can fetch vnder other people, and are so cunning to finger from them their money, and can moreouer, so closely couer their actiõs, that of a thousand hardly one could euer come within them to perceiue their iugling. For as any deceit or cosinage finely handled, is not perceiued but of those which know it, and loke verie neere vnto it, deceiuing those which haue their eye but on the naturall and exter-

nall ſhew: ſo there are none but thoſe which curioully ſéeke out the beginning, the progreſſe and aduancements of the Romane and Italian gouernment, and the meanes whereby they haue drawne money from other nations of the earth, ſince the time of Romulus, to this preſent day, who can finde out their ſetches and ſhifts, or diſcouer the maſkes wherewith they are diſguiſed, to aduance and enrich themſelues by the ouerthrow and pillage of others. Albeit, it is not inough when we haue gone ſo farre, if beſides we throw not away the mufflers which depriue vs of ſounde and true iudgement in things of this world, as are cuſtome, hate, loue, obſtinacie, and enuy, which are euen ſo many plagues & corruptions, ouerthrowing quite the iudgement and cleare vnderſtanding of man in all things: for if cuſtome carry vs away, the Italian may preuaile, not only of an hundred, but of more then a thouſand & fiue hundred yéeres, which was the verie time that Iulius Cæſar an Italian, pillaged and ruined, not only France, but alſo all other parts of Europe. Therefore we ſhould deſerue to be commanded and gnawen to the bare bone, for euer hereafter, as wel as in time paſt, that could loke to theſe matters no ſoner. The cauſe of all, haue béen but our blinde affections which peruert vs in true iudgement, the which now we muſt néedes cut off, to haue only reaſon for our guide, which is the true & eſſentiall difference, that ſeparateth man from other Animals, & maketh him iudge truly of all things: otherwiſe wee robbe our ſelues of the moſt excellent and precious iewell we haue, to become as beſtiall as the bruit beaſtes. From hence ſpringeth then alſo the cauſe of ſo great diuerſitie of opinions in our Continent, the principall and chiefeſt part of the world, for that ſome ſuffer themſelues to be gouerned by the cléere light of reaſon & vnderſtanding, and other ſome let themſelues be caried away headlong with their owne affections and cuſtomes, and this is the cauſe why the inhabitants of the Orientall Aſia vnder the dominion of the great Cham of Tartarie, whoſe Empire is two thouſande leagues in longitude, do hold him for the ſonne of God in earth, and why: thoſe which liue vnder the great Turke belieue Mahomet to be a greater prophet then Ieſus Chriſt: and why: the Ieiues ſcattered in great multitudes follow the cuſtomes of

their

their fathers, refecting the true Messias, to loke for another: and why? Christendome is so troubled by reason of the Romish constitutions, which some beléeue to be holie and necessarie to saluation, and others altogither contemne: being none other meane of reconciliation amongst vs, but to cast away these blinde mufflers of customes, hatred, and consideration of losse or gaine, & to suffer our selues to be directed by the cleare light of the heauenly word, by the vnsearchable workes of God, and by liuely reason clarified with authenticall histories of time. Putting but this in practise once, wee shall soone discouer, and clérely sée with our eyes the wonderfull déepe subtilities of Italians, and hereafter beware how we be ouerrought by their pollicies.

Cap. 2.

How in the persons of Romulus, and Numa Pompilius, their were two kindes of gouernmentes prefigured among the Italians.

FIrst we will consider, euen as in the murther of Abell, committed by Cain, God did prefigure vnto vs, that the good should be persecuted by the wicked for his seruice sake till the end of the world: so also in the person of Romulus first founder of Rome, & murtherer of his brother Romus and Tasius his companion, as also in the person of Numa Pompilius, a most subtill and ingenious inuentor of a forged religion, to establish his owne gouernment. God would manifest vnto vs, that this nation should serue it selfe héereafter, with murthers and apparance of a counterfet religion, to laie hands on others kingdomes, and to snatch away the substance of other peoples: for we sée euen as their first domination began at the first by effusion of bloud, and after by cloake of religion: so also it is come to passe, that the first glorie of the great Empire of the Italians, to the which all Europe was brought in subiection and made tributarie, was gotten by the great murthers so commonly committed in the time of Marius and Sylla, continued by Augustus Cæsar, and by Anthony, which lustre being by long tract of time dimmed and extinguished, is

by a cleane contrarie maner restored and restablished vnder a faire shew and cloake of religion.

Cap. 3.

How the subtill Italian borroweth the name of the Pope, to come to his pretences with more facilitie.

NOw I pray thée Reader, be not persuaded, that I meane by this discourse contemptuously to blame the Popes of Rome in their owne persons, or any holy constitution in the Church of Rome: My desire is only to lay open the déep reach and subtiltie of the Romanes, who by a great foresight and immutable order, haue béen able so to handle their affaires, and to dispose of Popes, of Kings and Princes of the earth, in such sort that they haue got the head and rule ouer them, and fetch round summes of deniers out of their cofers, and from their commons besides. For proofe hereof, I will maintaine the like proposition, that was held to Augustus Cæsar, the greatest, happiest, subtillest, and most pollitike Monarke of the worlde. It was this, That he commanded indéed all nations, and all the world trembled at the excellencie of his nature, but yet that his wife commanded him, and his daughter her mother: giuing thereby to vnderstand, that it was they that ruled only, borrowing his name to authorise and establish what they listed. So I say, that whatsoeuer is ratified, published and receiued vnder the name and authoritie of the Popes, it is but the counsell and inuention of the Italians of Rome, who to authorise their doings, couer them with the name of the Pope, and therefore must be attributed to them, as to the inuentors, persuaders, and contriuers of that which proceedeth from his holines.

Cap. 4.

A liuely patterne of Italian subtiltie, in the person of Katherine de Medicis, and her Florentine Counsell.

FOr confirmation of that which goeth before, and for demonstration of the matter, let vs set before our eyes the estate

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of France, in the time that Katherine de Medicis, Quéne-Mother liued, and we shall sée, as in a cleare glasse, that she and her Councell of Italians got betwéen them the whole gouernment & disposing of all the affaires in France, into their hands, and like bloodsuckers sucked the bloud of the poore people so dry, as if it had béene crushed out in a wine-presse: so that by such crueltie, men perished in France by famine, nakednes, & hearts griefe, by thousands and millions, and neuer were there so many died by poyson of Serpents and other venimous beasts, nor by the crueltie of Tygers, Lybbards, Crocodiles, Lynres, Beares, and other deuouring beasts, since the creation of the world, as by their tyrannous crueltie, shewed whilest they bore the sway. This could not any one French man perceiue to come to passe, for so smal a matter, as to haue matched ỳ daughter of an Italian Duke with a younger brother of France: But herehence procédeth it, that this nation is so ingenious and subtill, that vpon the least occasion which may be, it maketh way and meane to enterprise and effect the greatest matters in the world, and moreouer, to laie the blame and grudge that commeth by their stingings & eractions vpon other mens shoulders: fine workemen I warrant you: that can so closely couer their dealings with the name & authoritie of great Prelates, Kings or Princes, that the hatred and blame may lie vpon their neckes, and the profite be put in their owne purses. And sure this nation can make so sure way so far before hand, and so contriue their plots, that then at the length onely men can perceiue them, when it is cleane past their power to finde out any remedie to preuent them.

Cap. 5.

How of anie light occasion, this Nation can deuise to effect great matters.

FOr euident proofe hereof, this Italianesse had not remained lõg time in France, but Monseur le Dauphin, who was to rule ouer vs, as lawfull heire to the Crowne, vanished quickly by some persume, or by some other Italian deuise,

thereby to giue entrance, and make a gap for the Italians to rush in, to the managing of the greateſt partes of the affaires of France. And this occaſion beeing redoubled by the death of King Henry, they take faſt hold of her haire which groweth before, not letting her ſlip out of their hands to runne after her, iudging the two beſt means to procure the gouernment of this eſtate to this woman and themſelues, was firſt of all to bring vp thoſe which ſhould rule ouer vs in all laſciuiouſnes and pleaſure, to make them more effeminate then their owne mother, and likewiſe in the ignorance of good letters and in well gouerning an eſtate, to the end that their Italianeſſe being more forward in knowledge of theſe things then they, (to the great aduantage of Italians) might ſeaſe wholly on the gouernment of the kingdome, and the entire diſpoſing of all France: and ſecondly, to ſow debates, & ſtir vp warres among the French, leaſt that their vnion and concord might diſturbe or not permit the rule, gouernment, and aduancement of a ſtraunge nation ouer them, who could not ſuffer or permit any gouernment to the onely daughters of our Kings of France it ſelfe.

Cap. 6.

The Romane ſoweth diuiſions, and putteth away the ſubſtance of a people, to enrich himſelfe, and to do with it at his pleaſure.

THeſe two breaches being made in the body of France, the Italians perſuading themſelues, that if then when they had yet no way to ſet in foote, which was but in the time of K. Henry, they were able to frame among them ſuch diſorder, that Francis the firſt, hauing left ſeuentéene hundred thouſande crownes in his coffers, albeit he had paide ranſome in Spaine: the ſaid Henry hauing raigned but a while, had left his heire behinde him indebted fortie thrée Millions, which was a moſt ſtraunge and maruellous debt, conſidering the great tributes which he had exacted of his ſubiects, of the employing whereof, there could be none account heard, notwithſtanding the beſt friendes and louers of the communaltie, made a motion & were verie inſtant. They haue at this preſent farre more abilitie by

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the authoritie and subtilitie of their Italinesse, to prosecute the ruine and vtter subuersion of this estate: the which to bring to a low ebbe: they must fill full of ciuill warres, and so ouer loade with such heauie burthens of subsidies, taxes, and new rereages, that they poore people remained quite ruined and troden downe, so that it could neuer since recouer foote againe: and the better to feare and torture them thereunto, to locke them vp in prisons, and there to make them rot miserably, if they did not pay their intollerable ransomes, exceeding in many partes of France, more by the third part then the yeerely reuenue of the poore Peasant did amount vnto: not disburdening him therby any thing at all of his charges in finding souldiers, of whom he was daily sore gnawen, deuoured, beaten, and oppressed, besides the extremitie shewed vnto him in paying the fines of his wine, without the which he could by no meanes be discharged. Thus this subtill nation hauing gotten on their side some Italionate Frenchmen, to take their partes, and to fortifie them somewhat more: as also to laie part of the blame of these pilleries on their backs, do all things at their owne will and pleasure, to the enriching of themselues, and to the vtter ruine of the poore commons, who abide the greatest smart of all. And he which would desire to know what is become of all these excessiue heapes of mony leuied in this kingdome: let him goe to Florence, to behold the sumptuous buildings which there haue been erected by our ruines, and there let him see the wondrous wealth wherein many Florentines swimme, which came but like poore snakes into France, and now how they haue altered their state. But if the people of France had had as much witte and wisedome as they: they should at the first haue laide their heads togither, and concluded to haue chased them backe into their owne countrey, and foreseeing the debates and quarrels that they began to sow euery where in France, haue sent them backe to their owne home: as they themselues once serued the French, when they were in their country, in like maner.

How

Cap. 7.

How this Nation going about to ruine a countrie, beginneth with ſome one eſtate, and from thence commeth to all the reſt by degrees, and how the French can by no meanes take ſuch opportunitie when it ſerueth them.

ALthough they haue bẽn alwaies voyd of all mercie and compaſſion towardes the poore people, hauing drenched them drie, and brought them to great miſerie, yet they haue ſhewed as little fauour as might be to Churchmen, making them to be gnawen to the bare bone with tenthes, and to be puld a hole lower by ſale of their goods, maintaining all inequalitie amongſt them, making floods of riches to run downe the héeles of ſome Italianate ſpirits, their coherents, and as for thoſe who take paines daily in diuine ſeruice, which the French Romans wil not meddle withal, nor ſo much as with the tip of their finger to turne ouer one leafe of it, they may haue a ſore drowth, but the diuell a whit of drinke will they giue them to cole their thirſt. Their Nobles they were ſaluted ſo oftentimes with ſummonings to aſſemble themſelues, who held any landes of the Crowne, to bee ſeaſſed for the affaires of the warres and paiment of ſouldiers, and withall put to ſuch pinches and daungers, to ruine one another: with ſuch extreame coſts and charges raiſed by the vaine enhancings of their gold chaines of their Order, for all paiments and wages employed onely for the payes of the Italians, and other ſtrange nations. As for the Officers, although that their offices were ſold vnto them in the wane of the Italian power, ten times dearer then in the raigne of any former Prince or King, they were ſo fléeced and pulled away by ſubſtitution of others, that did robbe them of all the profit and honour that might grow therby, who in their turne alſo were pilled and brought to nothing, by reſtoring the mony that was ſucked from them, that firſt bought them: ſo that by that time all their landes were counted, there was nothing to be laughed at on no ſide: but only the Florentines and their partners, who might wel laugh in their ſléeues, hauing ſo much the more to drinke, filling their purſes, with

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the emptyings of others, so that by such deuises they haue so well sucked out the substance of the French, that since the comming of this Italianesse into France: they haue picked more pence out of the coate of this people, then during the raigne of twelue Kings before. The tokens whereof most manifestly appeare, especially vpon the poore pesants by their nakednes, who go apparrelled but with old linnen cloth in the greatest colds, and are besides constrained to humble themselues so low, as to liue vpon Dates and Peasse like brut beasts. The cause and originall of all these miseries proceeding of the marriage of one Italianesse in France, aspiring to make way for her adherents, and to get the Crown into her own hands, making our kings odious to the whole world: and this sheweth well, that they are so ingenious, that of the least occasion that may serue to fauour them: they know how to finde and fetch out greater aduantages, farre beyond the reach of any nation in the world beside. This thou shalt easily perceiue, if with the consideration of that which goeth before, thou cast but thine eye of vnderstanding vpon the French, to see how great a number of the Kings daughters haue been married into Italy, as Madame Renee daughter of King Lewes the twelfth, to the Duke of Ferrara: others to the King of England, into Spaine, to the Dukes of Sauoy, and of Lorraine. By meanes of whom, although they were all descended of farre more noble houses then her, yet the French could neuer by any such occasion tyrannise and impouerish these people, neuer making the least commoditie thereby, or get any other preferment: but to the contrarie, they still left behinde them verie much of their owne, as in the marriages of the King of Spaine, and of the Duke of Sauoy, where they got to their shares the faireſt fleeces and conquests of France. And this may verie well shew how grosse witted we are in France, and how ingenious and subtill the Italian is at euerie opportunitie that may happen. See wherefore I wold faine be able to perswade the Popes, quite to forsake this nation to come into Switzerland, and into France, verie curteous and good people: to deliuer themselues from the yoake of that nation which is the most corrupt in the whole world: for if one onely Italianesse were able to chaine our Kings at Paris, and

within a litle therabouts, and with one winke of her eye make tremble Constables, Marshals of France, gouernours of prouinces, and by the least word or letter alter the Parlaments of France, what may ten 1000. Italians do, enuironing a Pope: It is certaine, they may force his will by violence, depriuing him of his libertie in his gouernment of ỹ church. Or if he bow not that way which they wold haue him, they wil not sticke to giue his holines some dramme of such perfume, as they did to the deceassed Quéne of Nauarre. This is the cause why commonly we sée foure or fiue Popes to die, during the raigne of one Emperour. Wherefore he should do well either for loue of his life or his libertie to retire and come away from amongst them.

Cap. 8.

Vpon what occasion the Romanes changed their Monarchie into a populer estate: that is to wit, vppon the rauishment of Lucretia, committed by their king Tarquinius.

BVt to make a more lively representation of the great wisedome of the Italian, we must mount a litle higher to the beginnings, progresse, and aduancement of this admirable domination, whether by degrées it hath eleuated it selfe in perceiuing the Tarquins their kings were verie vicious, and nothing valerous, they spied out matter inough quickly against them to be rid of them, so iumpe at that time fell out for their purpose the rauishment of Lucretia, perpetrated by Tarquinius their king: wherupon they made a commotion against him, by and by to thrust him out of his kingdome: not that they meant to restablish any other in his place, but to alter this forme of gouernment (although it be absolutely the best, when kings rule as they should do, and behaue themselues well) and to institute another, which should exalt them (as they thought most likely) aboue all other peoples, and make them all tributarie to them. Now this was their order, to haue a Senate wherein men of the greatest spirites, verie well learned and experienced were only admitted, by whom euery yéere should two Consuls be

be chosen, who should alwaies haue the conduct of warres: and besides if any important affaires chanced, then was there elected one to be a Dictator, and such a one as was most worthie of all Italy to command & to resist, whom soeuer came against the Romanes. So that if one Consull lost a battaile, the estate was not thereby ouerthrowne, because his fellow had mustered in a readines another Army readie to fight and giue battell againe, so that if he also were banquished, they had for all that good hope yet, being the Dictator to come, vpon whose valour and experience, they most of all relied, (as on Marius and Fabius,) for he set in incontinent for the third man. This is the reason, that when the enimies of the Romanes had gotten two fieldes against them, as diuers times did Pyrrhus and Hanniball, they were not dismaied for all that, and thought themselues thereby neuer a whit the more ouercome, whereas contrariwise, if any King, Prince, or common wealth had once had an ouerthrow by a battell in the field, they could not so soone recouer their losse, but would iudge themselues straightwaies ruined, and ouerthrowen. By this meane, their domination seemed altogither inuincible, till by their owne Armies, by ciuill broyles and domesticall iarres, they conspired their owne ruine and destruction.

Cap. 9.

How the Romanes by pretence of their Faith, founde meanes to augment their Domination.

ALbeit, that this so godly order and forme of gouernment might haue beene sufficient to make them surpasse all other people, yet they perceiuing that the breaking of faith and promises, did worke the ruine of all estates, that made no conscience to violate them: the Italians well aduised hereof, as those that saw well inough that Faith was the most firme bande of humane societie: and that where it raigned not, euen did stand verie slipperie, and were alwaies staggering, tottering, and shakyng with feare, and mistrust: to the end to binde themselues most strictly to the obseruation of the same, and to make all the world believe that they would

inuiolably keepe their promises, they builded a Temple of FAITH: to the which they gaue great honour and reuerence. Whereupon euerie one assuring them selues in their fidelitie, desired their league and friendship, and to couer them selues with their protection and fauour, sparing neither tribute nor subiection to obtaine the same. This was a most rare pece of pollicie and wisedom, found out by them, whereby they bore sway, and drew profit from all other peoples: albeit otherwise the Italians were farre surpassed by them in number & forces. Hereby may we then see euidently, that they haue a spirite more sublimate and ingenious, then any other nation that liueth vnder the scope of the heauens.

Cap. 10.

The ruine of the first Romaine Domination, and the causes thereof.

BVt as all earthly thinges come in processe of time, to faile in glorie and naturall force, so this braue Signiorie which seemed to sway the whole earth, fell at last to decay and ruine, because at the first beginning they did but shaue and clip those which were subiugated and forced to take hold on the cordes of the empire, to make them a little gentler and tamer: afterwardes they fell roundly to fleying of them: besides the horrible and detestable cruelties of Nero, Caligula, Commodas, Heliagabalus, and other such like monsters, made this nation odious, and spited of manie others, who beginning a little to discouer, that the Romaines had not brought them in subiection by any greater power or multitudes, whereby they excelled them to that waies, but rather had gotten the vpper hand, by sowing quarrels amongst them, by surprising them vnawares, and establishing among them a better order of militarie discipline, then was before: they resolued with hazarde of their liues to ouerthrow their tirannie, and to pull downe their intollerable Domination to the ground. Amongst other the people of the North, enuironing the left arme, I mean the Gothes, the Saxons, and Hungarians who hauing expe-

rience

rience of their ſtrength, to bee farre paſſing that of Italians, obſeruing a better order in their warfare then before, ſet forwarde and proſecuted ſo luſtilie, the courſe of their hartie enterpriſes, that they became in ſhort time maiſters of the citie of Rome, and many other partes of Italie. In like manner Arthure a moſt valiant king of England, accompanied with fiue hundred thouſand men, victoriouſly ouerthrew Lucius the Romaine Senator, marching with no leſſe number of ſouldiours then he, pretending to make the Engliſh tributarie, as they were before time. The Gaules likewiſe caſt of their yoke, and the Almaines got from them the dignitie imperiall, into their owne handes, whereupon enſued the totall ſubuerſion of this their firſt earthly violent, and forced Domination, vnder the which, they had yoaked in the neckes of all the reſt of the people of Europe.

Cap. 11.

Of the beginninges and firſt foundations of the ſecond Domination of the Romanes in chriſtiandome.

THey then perceiuing by their profound wiſedom, that there was no meanes to be had, for the reeſtabliſhment of their firſt Domination, becauſe the nations of the North moſt ſtrong and warlike, had made proofe that the corporall ſtrength of Italians, was farre inferiour to theirs, and that it was impoſſible to bring them euer ſo low againe by armes or force, to yeelde them that obedience they had done in former time: yet the Italians lay other ambuſhes for them, and begin to deceiue theſe people, to bring them vnder againe, by a victorie altogether ſpiritual, voluntarie, and nothing at all carnall, taſting nothing but a ſpirituall gouernment, and ſuch a one as might guide men to life euerlaſting: and to lay the foundation ſtones of this Domination: they muſt vphold that there is none other meane to be brought for the confirmation of the chriſtian Church, but by eſtabliſhing of a ſoueraigne Heade and vniuerſall Biſhop, in like manner, forſooth, as it is in the Monarchies and Empires of the world, perſwading them-

themſelues, that if they had carried awaie this pointe once, they might verie well preuaile in the reſt, ſeeing that Rome had beene the ſeate of the rulers and Emperours of the earth, they might rather then any other nation com by this prerogatiue, to diſpoſe of chriſtian people, vnder the cloake and authoritie of their vniuerſall Biſhop, at their owne will and pleaſure, ſo that they might without euer ſtriking ſtroke, or ſhedding bloud, be kinges, and make money come apace from al prouinces, which ſhould proteſt to hold ỹ chriſtian part. And for a fairer ſhew and more credit of the matter, it were verie meete to publiſh by word of mouth, by reporte and writings, that Rome had beene the ſeat of S. Peter, and that he ſuffered martiredome there, ſo that thereby he had planted in that citie a more excellent dignitie and prerogatiue, then in anie other citie of the world.

Cap. 12.

How in creating an vniuerſall Biſhop at Rome, the Italians entred into poſſeſsion of a farre more excellent Domination, then that which they had loſt before.

THeſe two pointes being once granted them, the Italians might verie well diſpoſe at their pleaſure, of all chriſtiandome, putting on but the cloake and authoritie of their vniuerſall Biſhops. This was an eaſie way for them to hold, for the recouerie of a more excellent Domination (being now ſpirituall and heauenly) then the firſt which they had loſt, and by this prerogatiue might they make the pureſt and moſt precions golde and ſiluer of all chriſtiantie, to flie to Rome. It was moſt eaſie of all to make this currant among other Biſhops: perſwading them that all this did but encreaſe their dignitie and profit, and inueſt them with a power to make heade againſt the kinges of the earth, to caſt of their yoake, and neglect all their magiſtrates. By reaſon whereof, this inuention was found good, and paſſed quickly without any contradiction: but there was onely a little ſtrife betweene the Biſhop of Rome, and him of Conſtantinople, for the ſuperioritie

tie of them two. But yet on the Italians side, there was no meane to make them forgoe this dignitie, they would in no wise lay it downe, because they foresaw that therby they could make what doctrin they listed currãt throughout all churches, and their constitutions to be receyued euerie where, as the decrées of their soueraigne and heauenly Court: they could make them selues redoubted and feared of the kinges, and princes of the earth, as though they were the onely Porters of heauen gates, and that no man coulde come in there, but by their leaue, meane, and fauour. To make the rest of the Clargie receiue this inuention, there was no more adoe, but to perfume it with a smell of the augmentation of their dignitie and profit, and they straight waies embraced it, with all ioy and gladnesse: for while that men are liuing here in this earth, verie few are found, but will suffer them selues to bee infected with such plagues, which (as Galen saith) are Auarice and Ambition, which bring vnto the soule that which the falling sickenesse doth bring to the bodie. And if there be anie found anie found amongst the rest, which haue the glorie of God, and the saluation of men in greater regarde, it is in so small number, that the greater part shall some ouercome the better, and bring them quicklie to a contrarie bow.

Cap. 13.

How the people follow none other religion but that which their Pastors teach them, and how the Romanes giue vs one according to their owne nature.

TOuching the people (by whom I comprehend Nobles, Citizens and Pesants) in matter of religion, they will embrace that which their Pastors shall preach vnto them, or that wherein they haue béene brought vp, without making any further choice: So that if a man be of the Empire of Tartarians, he will frame himselfe to the forme of diuine seruice that is there established: in like manner will hée doe that is borne among Turks & Iewes, Lutherians, and Catholiks: the worst is when he is grounded in one, he will take no know-

ledge, nor make none examination of anie other, but will haue them all in detestation, and shall be as glorious in his owne, as if he had found some pretious treasure of inestimable valour, especially when he hath his eyes dimmed by sensible, terrestriall, and humaine religion.

The Italian is not here to seeke how to deale with him, he can handle the matter so well, that he will fetch some substance from him, without any warre or violence, and at his owne pleasure: and to effect the same, he hath no more to doe, but to winne to his side the Doctours and Priestes, which instruct the people, who may teach them a religion which is altogether agreeable to their owne nature. But here is the point of controuersie, which hath and shall be euer betwoone God and men: that God will be honoured with a seruice agreeable to him selfe, and of the qualitie of his owne nature, to wit, spirituall, diuine, and heauenly: and wee humaine creatures, cleane contrarie will serue him with a seruice that is neerest and best agreeing to our owne nature: for it is his will, that when we adore and inuocate his holy name, we should lift vp our spirits aboue the heauens: and we desire to finde him here below on earth, in our Temples, vnder some visible forme, which we may see and touch, because that our earthly nature taketh farre greater delight in that which it seeth with the bodily eyes, then to transport it selfe in spirit aboue the azured heauens, so farre distant from vs. In like manner those which will make their prayers to the saintes of Paradice, take great pleasure to haue their images here below on earth, sauing a long iourney to goe into the kingdom of heauen to seeke them. God will haue his diuine seruice proceeding from his diuinitie, and such a one whereof he himselfe is the authour: and we take more delight in that which is humaine, and procedeth from our owne braine, because it most consisteth in visible things, to be beholded with these our bodily eyes: as are sumptuous and goodly Temples, glistering with costly glasse windowes, triumphantinges, liuely pictures, images exquisitely carued forth, most precious clothes, of Arras, Chalices, Crosses of the finest Ducket gold, height of Piramides, Copes of crimsin veluet, others of cloth of gold and siluer, which are thinges

most

most pleasant to the eies to behold. And to delight the hearing with songs of Musicke, noyse of Organs, and sound of Belles: al these things are delectable in deed, and haue some shew of humane wisdom, for all that haue they not God for any Authour: neither did Iesus Christ nor his Apostles euer institute or occupie the like: rather they taught vs to despise the world, and all that is therein, to aspire vp to heauen, instructing vs to renounce our selues and all the lustes of the flesh, to do the holie and perfect will of God, to take vp our Crosse and wade thorow many tribulations into the glorie of God. And this cannot we abide, we must haue a religion which wil helpe to augment our dignities and earthly riches, that we may liue here in all voluptuousnes and securitie. And because the Gospell taken in his puritie is quite contrarie to that, there is nothing in the earth that this nation hateth more, then to heare speake thereof: farre preferring a worldly felicitie present, which by no meanes they will forgo, vpon hope of any eternall, absent, and hidden ioyes which are to come.

Cap. 14.

A comparison of the diuine seruice inuented by the Italians, with the counsell of some subtill Phisition.

HE that would thoroughly examine the forme of Religion planted by the Italians, by the authoritie of their soueraigne high Priest, shall finde all these things afore truely obserued amongst them. So that flying therby, with wings swifter and stronger then the wings of any Engle, they are able to beate downe to the ground those that are so sawcie as to withstand in any thing, or gainsay in any wise the formes of their seruices, which they haue introduced to fetch vnder their subiection, the greatest Potentates of the earth, and to draw thereby deniers and reuenues from them: imitating herein some craftie Phisition, who preferring a good bottle of siluer before the health of the sicke patient: will learne what meate and drinke pleaseth best his appetite, and hauing found, that he loueth claret

ret wine aboue all things, and ſuggr to make it haue a daintie taſte, which he taketh: imagine that he goe viſit the patient, who will ſtraight begin to tell him, how he can get no recouerie of his ſicknes, albeit he hath vſed much blod letting, taken many pilles, and other phiſicke, which hath brought him verie low, and put him to much paine: this ſame impudent Phiſition ſhall tell him, that all that ſerued but to weaken him, & to take away his ſtomacke: and by mouing a queſtion to the ſicke patient, ſhall aſke him, if he loue not well god claret wine? He anſwering, with all his heart, this Phiſition ſhall reply, that he will warrant him to recouer his health againe, if hee leaue taking theſe hard medicines, and thoſe pilles ſo bitter in ſwallowing, and to get ſome daintie wine of moſt delicious taſte, if he ſhould ſend his man ten miles for ſome, to haue alwaies at the leaſt, three or foure god bottles in his Celler in ſtore. And bid him beſides, leaſt the vapours ſhould ſume too much to intoxicate his head: to take Coriander comfits at the end of his repaſt, & aſſure him that this wil make him more luſtie againe then all the phiſicke in the world. I let you iudge with what audacitie the ſicke ſhall dare to imbrace this counſell? But if it chaunce after he hath bẽn verie ill, and his ſicknes begin to grow away, he come to recouer ſtraight here vpon, how will he honour this Phiſition? he ſhall neuer be able ſufficiently to ſet forth his praiſe. But in the ſeruice of God it is otherwiſe, we muſt eate the bread of affliction and ſorrow, drinke the water of bitternes, which are verie bitter and loathſome drugs to ſwallow, as things much offending our taſte, whereas in the ſeruice inuented by the Italians, there is nothing but ỹ which is verie pleaſant to our humane ſenſes, and which doth verie well agrée with our carnall nature: and therefore do ignorant men imbrace with a moſt ardent deſire, all that they inuent, which when they haue once receiued, is hard to be rested out of them; becauſe their eye ſight is not quicke inough to diſcouer the marke whereat they ſhote, which is only to beare rule, and to ſhare and make bote of the money which they get from them.

Cap.

Cap. 15.

That they care not at Rome for any diuersitie of Religions, so they tend only to maintaine their Domination.

THis is most manifest, for if any man inuent any new form of religion neuer knowne before in the world, apparelling himselfe after a straunge fashion neuer seene before, vsing iestures altogither rediculous and foolish: liuing after a most austere, to cruell and brutish maner, as do the Capuchians, Fucillians, and such like foolish orders of Friars, all shall be approued and receiued by the Italians with great plaudities, so that such religions will serue them for a wall and defence for their kingdome and gaine: but if any one appeare or come neare them that dare speake against such abuses, and touch them to the quicke a litle, leaning vpon the pillar of that doctrine, which hath been giuen from the terrestriall Paradice, they will shake a heauen and earth, and remoue all a world, to stop his mouth and kill him, with great exclamations, that he went about to sow new doctrines, and begin some new sect of religion: whereby we may cleerely see, that vnder this cloake of religion, they do but aspire to be rulers, and to finger mony from other peoples and nations: and that all the warres and ciuill broyles which haue so long troubled Germany, Swicerland, all Flanders and France haue byn broched and begun by them for such matters, albeit, those who had the conduct thereof, enterprised them for the zeale they bore to their owne religion.

Cap. 16.

That the Romanes are not contented to staie themselues with that which is spirituall, but would also dispose the kingdomes of the earth at their pleasure.

THat the Italians shoote at this marke also, I bring euident proofe, that when they had set their matters in so good

forwardnes that the Emperour and the other Christian kings had graunted this title of soueraigne high Priest and vniuersall Bishop to their Prelate of Rome: for to be a greater staie and pillar of the Christian Church, and to keepe the other Bishops and Pastours in better order, and within the compasse of their dutie, they are not content to rest with that: passe further, and cause to preach and publish by word and writing, that their Bishop is Christes onely Lieftenant on earth: to whom all Scepters and Crownes must yeld humble obeisance and be subiect, hauing full power to take them from whom he list, and giue them againe to others, as it may best pleale his Holines. And touching the kingdome of heauen, hee hath it so at commandement, that he hath power to open it to some, and to shut it to other some: as he that keepeth the keyes of heauen gates in his owne handes: as for Hell, his power serueth him as well to send thither whole Cart loades of soules, no man so bolde for his life as to aske him why nor wherefore. These things made Kings & Princes so sore astonished, that the Emperours at their Coronation abase themselues so low, as they promise to serue the Pope, for Subdeacon to hold the stirrope while he get on horsebacke, and to leade his Horse by the bridle a litle while. A worthie peece of homage for the Italians to remember, who haue exalted their Sea and Bishop to so great preheminence. Of which act they may be well ashamed, as also of the dispossessing of Childericke, descended from Pharamond, of the Crowne of France, to inuest Pipin, great Maister of the Pallace, whome he had sent with his Army to succour the Romanes, against other Italians, in recompence of his conquestes which hee forgaue the Pope, and the people of Rome, which was a reward out of other mens purses, for it cost Childericke full deare. He learned not this by the succession of the Apostles, neither did he herein imitate Jesus Christ, for he himselfe paide tribute to Cæsar: and he (whose heire and successour he saith he is) teacheth him another lesson in his first Epistle, Feare God, Honour the King. And S. Paul writing to the Romanes, willeth that euerie soule bee subiect to the higher powers: and that in resisting them, they resist the ordinance of God. Likewise S. Iohn Chrisostome interpre-

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ting this place saith: that by these words, (Euerie soule) is meant Apostles, Prophets, Euangelists, Bishops & Monkes, none excepted. In like manner the high Priestes representing the person of Jesus Christ, did neuer enterprise to make such braueries against Dauid, Salomon, & their successours, kings of Ierusalem. Is it then likely that a Bishop or poore Monke should go about such high enterprises of his owne motion: wee may easily iudge that it is the Italians of Rome, who vnder the couering of their names, and by their subtill meanes extort from them such things to make themselues rulers, and get money vnder the maske of their authorities from other peoples and nations of the earth.

Cap. 17.

That to make the kings of the earth vassalles tributary to the Romanes: they sow warres amongst them, and vse Censures.

ALthough the Italians hauing aduanced their capitall Citie and high Priestes to so high dignitie and soueraignitie, ought to haue rested content without encrochíng any further: yet such is the naturall inclination of this nation, that hauing an inch granted them, they will take an ell: they begin now to cast about and deuise some meanes to winde vnder their armes the neckes of Christian Kings and Princes, to bring them to be their tributarie vassals. To make way to this, considering that from the beginning the Popes were not admitted in the election of Emperors or the Kings of France, by reason whereof, they could not so well master them, nor turne and winde them at their pleasure, because they durst not enterprise against them so freely: the Councell of Rome taketh away this obstacle, and worketh so wel in the matter, that the election is translated to the Priests of Rome, who are my Lordes, the Cardinals. That once dispatched, seeing themselues greatly aduanced thereby, they contriue other meanes which they see more fit to effect their purposes, whereof one is to stirre vp warres and debates betweene Christian Kings & Potentates, wherby

they may destroy and weaken them selues, by their owne proper armes, and bow more at ease their neckes vnder the Italian Domination. The other is by the Popes censures to set them together by the eares with domesticall and ciuill quarrels, and in the meane time while they iarre, to get some prouince or kingdom from them into their owne handes: it is long since the Romanes vnderstood this practise: yea a good while before the domination of Cæsar. For desiring to bring Greece in subiection, wherein there were two inuincible leagues, to wit: of the Achayans and Ethobians, who held so fast together, that it was impossible to vanquish them any way by armes: they found out this hole to enter in, to make them fall to warres and diuisions among them selues, so to ruinate their owne countrie, that they might more easily set foote into their prouinces. And if we loke well vnto the violeries that Cæsar won on this side the mountaines, the Italians redoubting the Switzers, more then any nation in the world, as Cicero saith in his Philippickes, we shall see that Cæsar charged them by surprise, at great disaduantage, and against the law of armes: they hauing passed the one halfe of their armie ouer the riuer Soane, and the other remaining on the other side of the riuer, could not come to fight: being as yet then no declaration made of open warre, betweene the Switzers and him. Besides he toke Ariomistius chiefe Captaine of the Almanes, and all his troupes at vnawares, and assailed them in time of truce: after to couer his spight, and to make the matter good, he saide that he had discouered, how they went about to surprise him. By meanes whereof hauing furnished his armie with two strong and warlike peoples, and hauing by diuisions that he sowed euerie where, got most of the Gawles on his side: being beside verie skilfull to keepe good order of militarie discipline: it was an easie matter for him to ouerthrow all other peoples. Amongst the rest the English withstood him most couragiously at the first, and gaue him repulse, but he went another way about with them, for before he departed, he kindled such quarrels and diuisions amoug them, in the which they were verie hote one against another before he returned to set vpon them againe: wherefore it was an

easie

easie mater for him to vanquish and conquest them afterwardes.

Cap. 18.

The Councell of Rome, setteth kinges and christian princes together by the eares, and the way how they discouer all their counsels and enterprises.

THe Romane Councell hath got some more aduantage by this their pollicie and deuice, since the creation of their Pope: for pretending to bring all kinges, peoples and princes of christianitie, Catholikes, as well spirituall as temporall vnto their subiection, vnder cloake of their Bishops, they haue spunne the thred of all the warres which haue béene betwéene the Emperours, and other christian princes, so to bring them on their knées, and to vndermine them that waies, that they must still of force haue recourse to them, as to a place of refuge and protection, the onely meane to pull downe their hautie stomakes, and to set the Italian farre aboue them. To passe ouer this plancke well, they haue giuen the name of Cardinals to the priestes of Rome, granting the sonnes and brethren of kinges and christian princes, to be honoured with the same title and estate: suffering them also to remaine with their traine amongst them. To the end that by these their creatures they might handle and turne the other at their deuotion, make them arme their people, and march against their neighbours at their pleasure, and disarme againe and retire, their forces when they should serue God. Considering also that by such persons, the Councels wils, and determinations of kinges and christian princes, to the which they are called, should thereby be reuealed and manifested to them. The quicke spirited Venetians, hauing long time since discouered this pollicie, being a people of Italie verie subtill, and well aduised, would neuer permit that any ecclesiastcall person should be admitted into their Councell, because they had all taken the oth of the Pope of Rome. See then it appeareth that the Romanes are priuie to all the counsels and enterpriser of the princes of the earth, and of their highest and soueraine courtes,

they diſcouer all their actions, as well as if they were preſent, where on the contrary, not one of theſe can come within them to vnder ſeele their conſultations and dealinges, they are ſo cloſe and ſecrete, whereby we may iudge clearely, how farre they ſurpaſſe all other people in inuention and ſubtiltie of wit.

Cap. 19.

The great force of Excommunication, to put the kinges of the arth in feare, to make them their tributaries, and the magnanimitie of our kinges in France.

NOw I come to another deuice of theires, by the which they haue ſo cunningly triumphed ouer the kinges of the earth, neuer ſtriking ſtroke for the matter, and without any daunger at al, and yet they haue brought them vnder as much or more then euer the auncient Romanes did by their Trophées and great victories, to wit: by excommunication, with the which they ſo frighted them, that if they had neuer ſo little diſpleaſed them: by and by they were threatned with rebellion of their ſubiectes, to haue their ſcepters taken from them, and others to be inueſted therewith incontinent, hauing no way in the world to reſiſt or ſaue them ſelues, but in humbling them ſelues vnder the greatneſſe of their Biſhops, yéelding them ſelues to be the Popes vaſſals, or in paying them otherwiſe ſome great and intollerable tributes. By this meanes they eratted from Iohn king of England, that all his ſubiectes ſhould pay him a penny ſterling for fire, for the murther by him committed on the perſon of Arthure Duke of Britanie, his owne Nephew and heire, which tribute the Italians mined from them, more then the terme of three hundred yeares, albeit the fault of this murther was not in the people, & therefore they payed this tribute verie vniuſtly, and againſt all reaſon. Yet they found meanes to augment this tribute verie much, by the death of the Archbiſhop of Cauterburie, who was executed by command of the king. Yet had the Italians nothing to doe in the matter, hauing no intereſt at all therein, being neither his heires nor children. Another tribute was

exacted of the Polonians, for the murther committed on the person of Stanislaus their Arch-bishop, to, which is paide for S. Peters tongue. The Pope having thundered by excommunication against the duke of Venis, he was faine to make him quiet, to creepe on all foure like a Dog, having a rope about his necke, to be absolued. The kinges of Nauarre, and Granade for disobeying him, were dispossessed of their kingdomes, which were bestowed on Ferdinand king of Spaine, yet the Italians did not forget themselues in this match, as in deed they must neuer: for it was vpon this condition, that they should afterwarde be held of their Pope of Rome. Pope Nicholas excommunicated the kinges of Naples and Sicilie: and making them turne ouer a new leafe, inuested the Duke of Anlow brother to Lewes the ninth, yet not forgetting him selfe, as we saide before: vpon condition to pay him eight thousand ounces of gold yearely reuenue. He excommunicated also Philippes le Bel king of France, because hee would not hold his kingdom of him, as his vassall: but he being discended of the race of Hue le grand Countie of Paris, quaked not a whit at the matter, but with a magnanimious courage, proper to the kinges of this race, constantly resisted, and neuer trembled at the hearing thereof, as other christian kinges did, whose great magnanimitie hath beene continued by his successours. This was the cause that the Italian Councell laide their heades together to doe their vttermost to ruine this Monarchy, by forraine forces, making it to bee assailed on euerie side, and hauing set the Armies of the Empire of Spaine and England, to thrust this race out of their kingdom, which seemed to them inuincible. But perceiuing all that tooke not effect, as they did wish, they haue filled the State full of ciuill warres, thereby to weaken and diminish the force of this kingdome, and to make way to inuest some other with ỹ Crowne: who should thinke him selfe borne vnder an happie planet, and greatly beholding to them, to come by it so easily, yeelding him selfe therefore there vassall and homager, hauing purloyned a kingdome by there meanes. Who also would be easily entreated to let slip the accords confirmed betweene our kings and the popes for the priuiledges, and liberties of the French

Churches, and touching the preſentations of Benefices, reſerued to the Nobilitie and other patrones of the Layty, onely tranſlating them ouer wholy to the Pope, and ſo to enrich more and more the citie of Rome. And by this meane we ſhould ſée this flouriſhing kingdom parted, as a bootie & pray, betwéene the Italian: kéeping for his part, the ſpirituall, and his confederates who ſhoulde haue the temporall for their ſharres.

Cap. 20.

That it is a verie falſe pretext that they take, to refuſe the King for his religion ſake, ſeeing they haue a ſpite at all his race, and wiſh them no more well, although they were neuer ſo great catholikes.

That this hath béene the drift of the Italians, the proofe is moſt manifeſt in this, that although Charles the ninth, and Henrie the third of this name his brother, were the moſt religious obſeruers of the ceremonies of the church of Rome, and more preciſe then any kinges that had béene before them, ſparing nothing to ruine and rout out the religion of the proteſtant Huguenots, not ſo much as their owne perſons, life, treaſure, nor liuings, nor their faith and honour beſide, which is more. Yet for all that, could they neuer winne the fauour and good will of the Italians, nothing neare other princes, who had wrought little in compariſon of them. And what was the cauſe hereof but that the Italians foreſaw that a race of auncient, and ſo long time inueſted with the Crowne of France: would neuer abide that they ſhould haue anie rule or prerogatiue ouer them nor in no waies permit that the liberties and couenants made betwéee their predeceſſors, the kinges, and the Popes for the benefit of their kingdome ſhould be infringed. This is the reaſon why the Councell of Rome hath ſought all meanes poſſible to inſtall other princes in their roome, and to bring it to paſſe: haue imployed all their preachers, begging Friers, and other Eccleſiaſtikes, to vomit out all kinde of blame and ſhame moſt opprobriouſly againſt the

late King Henry the third deceased, placing him in the rancke of the most abhominable tyrants, & murtherers of the world, whome by their count, hee should surpasse in the periode of all mischiefe: extolling aboue the heauens with the highest titles of praise which they could deuise, some other Princes, thereby to adiure them, and make euerie one honour them, loue them, and make much of them. But to shew that the Italians and their partners meant no good, not onely to the deceased Kings person, but also to all his race in generall, see wee not plainly that when they had by treason caused him to bee murthered, they continue their selfesame practises towardes those of the house of Bourbon, issued of the last sonne of S. Lewes, called Robert Countie of Clermont? vpon whom, seeing they can laie no blame, for that they are the true and lawfull heires of this Crowne, they thinke to disherite him who is the eldest son and heire, whose place he holdeth and representeth: vpon a coulour onely that he beleeueth not as much or more in the Constitutions of the Church of Rome, as in the word of God, and by this text, they win the good will of the people, and of other ignorant people. But when they contemne those of this house, making warre against them, who haue been most zealous and affectionate to their Constitutions, who haue also for defence thereof, exposed their liues and goods to all daungers, as haue done the Dukes of Mont Pensier, both father & sonne: do they not shew, that they are thorowly resolued to destroy this race, and to translate this Crowne vnto some other progeny? Touching the Kinge, who is at this present: they should neuer be able to attaint or staine him with note of any crueltie, tiranny, nor any other insufficiencie to rule, for to blame him for sticking to that religion wherein he hath been brought vp, it is not likely they will, for the same reproch would fall vpon their pates, if they should not persuere in these. But he offereth them faire, and more then they will accord to, that is to be heard in a place of free assembly, to examine louingly all these thinges, & to stand to that which shalbe awarded for both sides. Wherin he sheweth, how impudently and falsly, they argue and condemne him to be an heretike. And as for those who magnifie and exalt the offspring, and descent of other houses to make the

world beléeue that this whence he is descended, is base, poore, and of no name, they are lesse able to speake of the great, high, and noble families of Christendome, then are Bats and Moles to discourse of the greatnes, height, essence, beautie, and admirable operations of the Sunne: for seeke among all the Empires of the Assirians, Persians, Grecians, Romans, Almans, Iewes, Tartarians, Mahometans, and ouer all the face of the whole world beside, and you shall not finde a King of greater race, nor of more auncient family then this, hauing had xvviii. Kings in his house before him, and all lineally in race masculine: and of his mothers side being the issue & heire of a Queen, who with her mother the sister of Francis the Great, excelled in wit, learning, and hautie courage, all other Christian Princesses, that euer haue been before them. And touching the great bountie and vertue both in time of warre & peace of the house of Bourbon, neither Kings nor Princes, since the death of S. Lewes, but this race hath farre gone beyond them, as all the Cronicles of France shall witnes sufficient. And touching his wealth, he hath alway had twentie times as much as hath had any aduersarie he hath, hauing at ỳ time of his succession more then a million of rent, by his patrimony and yéerely reuenue, which he might haue multiplied to as much more, if hée would haue pinched & sucked his subiects, by tarings, sales of Offices and rearing of tributes, as some Italians haue caused to bee done in France. Let them then laie away these false cloakes wherewith they disguise the truth of things, and let vs beléeue for a troth, as it is true indéed, that the Italians séeke nothing els but to translate the Crowne into some other house, which will bow their neckes vnder their commandements, and suffer them to filh this Realme for siluer, to plant amongst vs the Spanish Inquisition, to admit the Councell of Trent, and to take the right of presentations from the Nobles, to finger them themselues, and wipe their noses of the best and sweeteſt profits that belong to the Realme.

The

Cap. 21.

The great subtilty of the counsell of Rome in getting into their hands the Souerantie of the newfound world conquered by the Spaniards.

BVt I cannot so often call to minde the conquest of the new world, as I wounder at the great subtiltie of the counsell of Rome, and againe at the more then great simplicitie in the Spanyards and Portingales behalfe: for the Italians perceauing to their great griefe their Domination and tributes, to bee cutof in the East and North partes, as well by the conquests of the Turke, as by the preaching of. Luther, as also Pope Alexander the first had set in his sote at the parting of stakes, and made the diuision: geuing on halfe to the one king and the other to the other, reseruing for himselfe the fée simple, principall Jurisdiction and Soueraynty, making these two Kinges consent to bee his vassals, and to holde their countries of him, although he had neither right of seruice, nor of possession, and was not the discouerer nither. Yet see, this parte was handled with such cuning and craft, that the Italian became therby Soverayne Lord of twise so much soyle and country as all Christendom vnder the name of their Pope, And by what meane: you shall not finde it to bee by his great trauels, perils, and expences, but by the labours bloudshedings, and armes of the Spanyardes who venture bodyes and goodes, exposing themselues to infinte perils, troubles and hazardes, to shipwracks of the sea, in danger of many Pyrates and Rouers before the can come thether: and when the are once there and entred into the country, fainte to fight many combats and battels, and worse then all this, to fall into many strange and incurable diseases, which proceede of chaunge of ayer and habitation, when men transporte themselues into farre countryes, where the clymate is of farre more excessiue heate and colde then their owne was. Now whileste these nations endure these trauels and sorowes, worse then twenty deathes, the Italians are at whome in there sumptuas

and braue pallaces, out of all daunger, passing the time in al voleptuous pleasure, neuertheleſſe they haue the moſt pretious and fayreſt fleece of their conqueſtes reſerued for them, euen as well, as if they themſelues had bine the onely attempters and atchiuers of theſe ſo hawty and dangerous exploytes.

But let vs loke a little yf there were euer any Kinges or Emperours, who griped ſo eaſily whole countries and kingdomes from others, as theſe doe: Cyrus, one of the firſt, after hee had ſuſtayned infinit turmoyles and trauels, loſt his life and had his head put in a bole of bloud, to quench it ſo inſaciable deſire of blood: Alexander the great found himſelfe in oftẽ Jeoperdies to loſe his alſo, and was many times ouer matched, and put to the woꝛſt. Iulius and Auguſtus Cæſars, the moſt politicke and wiſeſt heads of the woꝛld, neuer made any conqueſt but by bloddy fightes and victoꝛies, expoſing themſelues to a thouſand dangers both by ſea and land: But now the counſell of Rome taking there eaſe at thir owne home, neuer appꝛoching any dãger foꝛ the matter, haue inueſted themſelus with the Seignioꝛie and Domination of the greateſt countres that euer haue bine conqueſted by the ſwoꝛd. O ſubtill heades, moꝛe ſubtil and rawtelous then ſubtiltie it ſelfe. O that the high reache of thine inuentions are elcuated many degrées abone all other nations of the earth. O that thou foꝛſéeſt long befoꝛe the euent of things, and canſt chooſe the gayneſt wayes to attayne thy deſires: few oꝛ none there be that can diſcouer thy meanning, thou winneſt firſt the heart of the greateſt part of thoſe; the third of whoſe ruine thou meaneſt to ſpin: afterwardes to vnderpꝛop thy ſelfe againſt thoſe that refuſe thy Domination, and will not become thy tributary vaſſals. Thou wilt knoꝛe all things, and yet thou wilt kéepe other people in ſuch ignoꝛance, that they ſhall know nothing: thus thou vſeſt them at thy pleaſure, leſt they ſhould beꝛay thée in thy ſubtill ſhifts, and beware of them hereafter. This is they reaſon why a long time thou haſt layd a blocke in the way, that all matters of great conſequence either concerning Religion, oꝛ otherwiſe of any other great impoꝛtance could not be regiſtered but in thine old mother toung the Latine, and ſoꝛe againſt thy will it hath bine if the haue bine wꝛitten oꝛ Pꝛinted in any other langauge

byeauſe

because that it maketh a breach, and sheweth a readie way for many to come to discouer the fertilitie of thy spirit, abounding with so many subtilities, fetches, drifts, and deceites. See this is the cause also why thou wilt not permit the nations of the new conquested countries to vnderstand any thing concerning religion or matters of State, that thou maist lead them by the noses, and handle them as if they were so many bruit Animals that had neither wit nor reason.

Cap. 22.

The causes why the mony that is transported to Rome, is called by the name of Quintessence.

NOw we haue sufficiently spoken of the Dominations of the Romanes, we will passe to the next point touching the extraction of the Quintessence of purses, where ye must note that I take purses, for the gold and siluer that is put in them, speaking by a figuratiue speech, for I borrow these termes by a similitude: for euen as in all liquers, be it of Wines, Oyles, Plants, Sulpheres, Allums, Antymoines, and other Mynerals, they who are skilled to draw out the tinctures or proprieties, and can seperate them from the terrestriall and elementall bodie, as could that great Philosopher Paracelsas Gesnerus, and he that wrote the booke intitled, le Medecin Liebant: these haue the sweete fruition of the finest and most precious part of the bodies and naturall substances, whereof the more celestiall and spirituall part is called Quintessence. In like maner the Romanes hauing learned by incomparable skil and artistry, to draw vnto themselues the most noble portable, the most desirable and fairest coyne of all Christendome, leauing the grosser, and more terrestriall sort of baser monies to the Kings, Princes, and people of Christendome for their vsage, appropriating to themselues the more spirituall and celestiall part, which they can tell how to seperate from the temporall and earthly: are verie well said to draw the Quintessence out of their purses.

Of

Cap. 23.

Of the excellencie of the mony which is carried to Rome out of other countries, and how the Italians onely can fetch it thither.

TO shewe this by a familiar example, regarde but a man that is of base condition, who hath onely but fiftie or sixtie crownes of yearly rent for a peece of land that he holdeth by feefarme, lying within the demaines of some Baron or Countie, he will make more account of that peece, then of three or foure times so much lying among Peasants, or that he gathereth among country Farmers, bragging of it euerie where. Now see we some Bishop, or poore Monke comming to bee Pope, to haue rentes and tributes out of the kingdomes of Spaine, Portugall, Naples, Sicily, and Polonia, and as hee was wont also out of the kingdome of England, where as all Christian kings and Princes take no tribute: but for the most part of poore, base and miserable people their subiects, readier to take then to giue, and this must they do by Tares, Subsidies, Fifteenes, and such like paiments. Herein we may see the marueilous excellencie of the Popes tributes aboue those of all our kings. And to shew how the sweetest mony and most desired of all, goeth still to the partes of Rome: marke but the common fashion of euerie one, that falleth into want of mony: hee wisheth straight but to haue a hundred or two of crownes out of the Abbots or Bishops purse, who is next to the place where he dwelleth, as being such fellowes which haue least need, and yet haue the greatest plentie of all: albeit, they may wish for it long inough before they haue it to fill their purses, because they can deuise no shift proper for the obteining of their desire, although they be his verie next neighbours. But the Italians, they can worke such a way, and handle their matters so well, that they can scrape & hoke to them a thousand crownes from one place, and twise as many from another, the distance of an hundreth leagues or more, and the difficultie of passing ouer the mountaines cannot hinder them a iote.

How

Cap. 24.

How that this mony when it is transported to Rome, doth flie with an incredible swiftnesse.

YEt to proue better that the name of Quintessence, is properly attributed to the gold that they share from other people of Christendome, I pray thée gentle Reader, consider that the substance of Quintessence is of so celestiall a nature, that if it be not verie closely kept, and enclosed within some vessell for that purpose, it leeseth straight the vertue, and flieth away by vapours into the ayre: so this gold which they fetch so farre to Rome, hath such an excellencie more then all other money hath, and hath both value & vertue, none like it, that we haue: not onely for that it is leuied with such wonderfull celeritie, and vnusuall speed. (For when they purchase any collection of mony, or any other Bull of an Abby or a Bishoppricke, they spare no Horse flesh to gather vp the summes tared, & hauing gotten them vp once, they must go in post, and chaunge Horse so often, that it seemeth the Flie with a Swallowes wings: no height of mountaines, no rough, narrow, steepe, stony, hollow, croked, nor raggie waies, no depth of snowes, nor hardnes of yse or frostes, no riuers that can staie or stop the passage of this mony, it must to Rome, it must flie, it must not creepe on the face of the earth: and sure it is of a wonderfull swiftnes in comparison of the heauines, delaie, and long time that the monies of Kings, Princes, and other great Estates are in getting into their coffers, whē oftētimes before they can get it in, they must force the good wil of their subiects, & be driuen to chuse out men that shall sit vpon their Subsidies & other Imposts, & others to collect the same, they which will not take such charges vpon them but by great constraint, and being vrged by necessitie, and then the poore people pate such summes sore against their will, putting it of as long as they may. Then must there be straining of moueables, and much heauing & shouing to haue them againe, hatred, displeasure, anger, ill will, much adoo, and great delaie on euery side, so that it wil aske commonly three or foure

moneths at the leaſt, to collect, and deliuer in theſe Deniers to the receipts, although it might eaſily be carried thither in three or foure houres: and in verie deede may be ſaide to march but with wodden legges, in reſpect of the ſwift courſe and great celeritie, of that which is tranſported to Rome. This may verie well ſhew, that the qualitie and nature thereof, is farre more excellent and pretious, then of that coine which the Kings and Princes of the earth poſſeſſe. Yet ſome may peraduenture reply, that that which commeth by the ſale of offices, approcheth verie neere the nature thereof, I will confeſſe ſo, but I will alſo anſwere, that ſuch trafficke is but an Italian tricke and inuention, for that by all lawes and ordinances, both of God and man, all ſuch ſales are forbidden as moſt pernicious, and greatly damageable to the common wealth, and matters moſt vnworthie & vnbeſeeming all good Chriſtians, that haue the feare of God before their eyes.

Cap. 25.

A deſcription made, by learned men which hath alwaies feared the Councell of Rome, and the cauſes why.

I Thinke I haue ſaid inough of the Domination and filching of mony, wherewith the Italians haue a great while preuailed to fill their pockets, & to maſter the world. Now muſt I ſpeake of the meanes wherwith they ſerue their turn to maintaine themſelues in their eſtate, & to make it good againſt al other. And albeit, in inuention and deuiſing, they are ſo cunning, and can paſſe and make ſeeme good to euerie one, that which they haue inuented and deuiſed: yet are they farre more expert in keeping their eſtate, and can remoue and preuent all lets that may endamage them to hold their owne. Foreſeeing then that they had intangled the people of Europe within their Domination, vnder the pretence and cloake of religion, there was no more likelihood that the people might euer pull their neckes out of their yoake, being farre groſſer and harder to receiue anie chaunge, then the people of Affrike: ſeeing alſo that all that they feared was, leſt that ſome, addicting themſelues to the contemplation

templation of Gods worke, to the studie of Philosophie, and to the reading and perusing of the holie scriptures in the language wherein they were written, might view all the religions that are vsed vnder the scope of the heauens, and seeke out the first causes, principles, and inuentors thereof, and hauing curiously examined all, might make these conclusions: viz. that all religion is either diuine or humane: that the diuine is proceeded from God, the other from men: that by the diuine, there is nothing required at our hands but to offer our selues, soules, and bodies to God, to do that which is his will, which is to follow vertue, and to flie vice, to call vpon him and adore his holie name, and for our sinnes, I haue recourse vnto the mercie that he offereth vs in Iesus Christ, the which he offereth vs freely without our mony or riches, onely enioyning vs charitably to helpe and loue one another. On the other side, casting their eyes vpon humane religion, they shall see that all religions that men haue, whether they be Pastors of the church, or who soeuer they be: for their authours, tend onely but to get rule, & to draw away the substance of those that embrace them, and are fitter to tye men by the feete to this earth, then to carrie them vp to heauen, where the seate of God is. Concluding likewise this: that, that religion is best, by the which God is best serued: then it must needes follow, that following his will declared by his word, he is better serued, then by the traditions of men: wherefore we must not go beyond that, as being the onely obiect of faith, and as being the onely thing which agreeth with his Doctours and Preachers in all the partes of the world, to wit, the Firmament, with his admirable greatnes and beautie almost incomprehensible: the Planets placed betweene it and vs: the ayre, and that which is engendred therein, the earth, the water, and the creatures which liue and moue in the same, altogither setting forth from the one ende of the world to the other, the greatnes, maiestie, wisdom, prouidence, power, and bountie of God the Creator and preseruer of the same. On the other side, seruing to conuince vs of weakenes of spirit, of ignorance, of blindnes, and vncapablenes to comprehend his essence, his profound wisedome, and the meane whereby he hath created all these things, how he conserueth them in

their being, and how he worketh euery daye in the diuersitie of so many things which we see before our eyes, to learne vs thereby, that it is an intollerable arragancie, and presumption in men to thinke to be his counsellers, to make lawes, like lictle Kings, in his Church, which he calleth the Kingdome of heauen, and his Spowse: to there great shame which name themselues seruants in the same, by whome agreat ouersight and rashnes (not to be borne with all,) goe about to establish in it certaine humaine Constitutons, as though they weere to commãd and not to obay. For seeing that it is his Spowse: seruantes must not be so saucie as to make Lawes for her to bee at their checke. Seeing then that hee is the soueraigne King, and him before whome all things are present, no man may enterprise such things without encrothing vpon his kingdom, reputing himselfe of greater wisedome then hee, who is his creatour, which are grieuous offences deseruing very great punishments, and cleane contrary to our dutie towards God, which is to shew our selues, humble, lowly and glad to bee taught by him, and to tremble at his words, as this Dampish earth an insensible and deafe creature taught vs, at the publication of the law, when it reeled, trembled and was readie to shake in sunder at the voyce of God. Moreouer what fayre shew soeuer they can set on the Constitutions of Pastors, the shall alwayes be humaine, and whosoeuer obayeth them, obayeth but men and there inuentions. But he that woulde loke with a vigilant eye to the neere examination and deepe sounding therof: shal easily discouer, that their only purpose is to amplifie there authoritie more and more still, and to drawe coyne from people secretly, selling that at an hard and deare rate which God geueth vs freely, and offereth vs most gratis. And this is the reason why the Italyans fearing lest the publications of such doctrine altogether heauenly and diuine, would make there Domination shake from the top, quickly turne it vp side downe, and soone diminish all the profits that the reape out of the countries of all Christendome, by meanes of their reaching inuentions: they haue therefore by a most subtill peece of prouidence toke order in the matter that the Doctrine and lessons of these men come not to light by remedies which

seeme

ſeeme to be the fittest in the world for their purpose.

Cap. 26.

The first meanes that the Romanis vſe to maintaine their Domination.

FIrſt, to preuent leſt any ſhould attaine to ſo great knowledge in the holy Scriptures, that they ſhould finde out of themſelues the moſt perfect and onely wholſome meanes of ſaluation to conſiſt therein, and to deſpiſe all other humaine ſeruices: the haue cauſed all that concerneth the Diuine ſeruice to be written and pronounced in a tongue out of vſe with all nations, the vnderſtanding whereof cannot be attayned, but in conſuming many yeares great trauels, and much coſt, to thende to keepe the people ſtill in ignorance of the true way to ſerue God. Taking good heede not to tranſlate it into Italian, leſt by and by they ſhould proue to lerned to ſuffer the councell of Rome, to handle them as they haue done. And beſide all this to vſe the matter ſo, that the that vnderſtand Latine ſhould not learne to much by the lecture of the Epiſtles and Goſpels, the haue ſet downe an order that the ſhall ſing thē with ſuch a Note, that thoſe which vnderſtand the tongue very well otherwiſe, ſhall not vnderſtand much more in that place, then the ignorant people: for to ſpeake troth the councell of Rome vſeth the word of God no further, but ſo fare as it will ſerue for there Domination and enriching in other partes of Chriſtendome, and would be willing that whatſoeuer therin is contained importing any diſaduantage to their dealinges, had bine cut of fiue hundred yeares ſince, for that they haue no neede of it, obſeruing therein verie well the ſaying of a certaine Philoſopher vſed in theſe ſpeaches: Take heede leſte in ſeeking to much the Heauen, yee looſe not the earth. Which is as much to ſay: that they muſt prefere earthly things before the kingdome of God. As we ſee the Italians doe, interpreting or reading Gods commandements when the cutof the defences made in the law of God, againſte Images: whereof one is, not to make Images, another not to bow downe to them,

and

and the third not to worſhip them. Would they euer do this, thinke you, but that they foreſée that the true vnderſtanding of this commandement, wold cole & freéze the zeale of thoſe that bring offrings to the worſhipping of their Images, with the which they licke their lippes full ſweétly. But they will not I warrant you, peruert or miſconſter this article. Thou art Peter, and vpon this Rocke will I build my Church. All the world ſhall heare, what theſe wordes ſignifie, they will want no Trumpets for the matter, that they may therby be Dominators and Kings, and fetch in mony by Cart lodes to Rome: ſuch force and vertue haue thoſe wordes, ſo ſure a ſtaffe vnto them is the rocke of S. Peter. Séé then this is one meane moſt ingeniouſly inuented, to containe the people within the obedience of the Romane Councell.

Cap. 27.

A ſecond meane that they haue to keep men in their ſeruice ſtill.

BVt iudging that to be a ſufficient remedy to withhold learned men, who by reading of the holie ſcriptures, by true contemplation of thinges created by the handie worke of God, and by the great harmony of both theſe ioyned togither, ſhould be brought to the knowledge of the Creator, and to the true ſeruice conuenient for his holie name, and ſo fall to be opinatiue, reiecting the Italian Domination, and by ſuch meanes ſhake their ſo ſure gouernment, & make it totter a litle. Againſt whom being men well armed with ſound arguments, it were a moſt dangerous thing for the Italians and their ſuppoſtes to deale by way of diſputations: yet lée they haue defenſes & ramparies to let them, for making any breach in their Domination. Firſt to make them hold their tongues: no more but to giue them ſome fat benefice, ſome Abbey or Priory, and to ſchoole them a litle with this leſſon, that the veritie which they ſaie, they know, is but poore and bare god wot, wearing but a thrid bare coate, neuer able to make a man rich: (as it was apparant indeed in him who was the Veritie it ſelf, hauing no place

to

to hide his head in:) that beside it had the world, all Kings and Princes of the earth for enemy. On the other side, he that would be employed for Rome, she had to command all ouer ỹ world, and had the bestowing of Bishopprickes, Abbies, Priories, and Parsonages, to aduance and make happie all those that imbraced their part. Now of a great number few or none stand out with them, but are ouercome with such temptations, & if there be any that will not yeeld to them, we see by and by that the Bishops and their Officials haue them in chace, and do their vttermost to inflame the Magistrate against them, to put them to death, as did the Priests of the old law, against Helias, Ieremias, and the rest of the Prophets, & their successors, against Christ. But if the Magistrates chance to wincke at them, the Councell of Rome, hath caused Ecclesiasticall Counsellers to bee admitted into all Courtes of Parlament to aduise, stire vp and inflame all Presidents, Proctors of the King, and all other councellours to make open warre with fire and sword against such people, not without sore charge to the Iudges, to looke vnto them, menacing their negligence herein with double punishment. By reason whereof, it shalbe heard for them to escape their handes. Whereby appeareth, how great the carnall wisedome of this nation is, to maintaine and hold fast their reuenues and Domination.

Cap. 28.

The third meane whereby they fortifie thẽselues with the Forces of three of the most mightiest in al Christẽdome.

NOt to be destitute of any one aide that might stand them in steed, they found meanes to arme themselues with the greatest Forces ỹ Christen men may yeeld, when they perceiued that by such fellowes as are abouesaid, Princes, Cities and common weales might be pild from them, which were no fish for Prouosts, Controllers, nor Sergeants mouthes: they backed themselues better with the most strong redoubtable and puissant forces of all Christendome, as with the K. of Spaine for the head, with the King of France for the stomacke, and the Emperour for the belly, which are the principall parts of Europe. So that if a man open his mouth to speake against their

Domi-

Domination, you shall see the Catholike straightway, thunder downe all with his Inquisition, & euerie man haue a fling at him. Is there any that will set vpon them by main strength for any other matter? Be the Lombards, Venetians, Neapolitans, or whatsoeuer they be, they will but whistle at Rome, and by and by ye shal see marching to their succour the Armies of these mightie Princes aboue named. But the Romans, they will make themselues pay when they should paie them, and recompence their trauels: they can abide nothing worse then that. For Childericke the King of France, for sending them aide, lost the Crowne of France. And as for satisfaction for any other aide that other Kinges of France haue giuen them, they neuer put their hand to their treasures yet, to recompence them: nor neuer adioyned any Duchy or kingdome to their Empire: but haue alwaies been pulling from them. But in recompence of all their labours, losses and expences, they haue giuen this word (THRISE) which is vsed in forming a superlatiue, to the King of France: although hee had as much and more authoritie to take it to himselfe, then the Romanes to giue it him. And to the King of Spaine they haue giuen this word (Catholike) which he might haue taken himselfe if hee would haue challenged it, no man to say nay. These names haue continued from father to sonne, as if they came by inheritance, by which the Italians haue plaied and wrought vpon, as well the one as the other, as though the bare names had any vertue or operation in them, to transforme the persons, and to make them any other then they were, which should bee a most manifest abuse. But when that a man hath any qualitie of great vertue or vice, he may verie fitly haue some name of honour or dishonour attributed vnto him. As S. Lewes was so called for his holines of life. Philip le Bel, for his exceeding beautie: and Philip le Hardi, for his hartines & valour. But all this cannot be translated to their heires and successors, because they are but qualities of speciall persons, and are proper to them onely, from whom they cannot passe. For as it had bin a most absurd thing to haue termed Commodus an Emperour of Rome, and a most cruell tyrant, a Saint and a Philosopher, because Marcus Aurelius his father, for his rare ver-

tues,

tues, sagesse and eloquence was so named: so also is there none apparent reason why the Councell of Rome, should denominate for flatterie, indifferently all the successors of this crowne, Kinges most Christian. No more then with the Epitheton that was giuen to Charles le grand. (1. the great.) And as for the title of Catholike, it was falsly attributed to the King of Spaine, because it signifieth as much as vniuersall King: that is, King ouer all. Whereas at that time he was King only but of the Spaines; for as yet then raigned the King of Portugall: and beside he is not so much yet neither as King ouer all Christendome. Although that such Epithets haue beene verie vnfit, & falsly attributed indifferently to all: yet we see by such toyes and deuises, they haue with a wet finger drawen more Forces to their succour out of these kingdomes, then at this present twentie millions out of any other Princes purse, would do out of all Germany. By giuing them only these names and titles, they make them march when they list, vsing them like the great Canary Dogs, which are tied fast with a long chaine and a coller. As for the Emperour to kéep him vnder, they haue bestowed on him some kingdome or Princedome, to make him their owne creature and vassall, yet vnder the name of their Pope, to set him forward, or pull him backe as they list, and at their deuotion. And all this to the end, that if any went about to shake or endomage their Domination at the head, hée should straight assaile and bee shaken off by the Catholicke King, if he came against the breast, the most Christian King should trounce him, if he made at the bellie, the Emperour should teare him: so that he should be met withall what way so euer he came. Turne ouer & read the Histories of the memorable actes and déeds of all nations in the world, and finde none that euer hath so iuskeled Kings and Emperours by a voluntarie Domination, to make them march, without any pay at all, as hath done the Councell of Rome. I speake not only by these but by an infinit number of others, so he haue bin glad to obey and follow them at all times, whensoeuer they stood in néed.

Cap. 29.

A Demonstration how the Councell of Rome winneth to their side, Princes, younger brothers, and maketh them their voluntarie slaues.

BVt the sublimation of the Italian spirit is remarked to flie farre aboue all other nations of the world, herein especially, that perceiuing a few yéeres since, there were found many men of great spirit in the Councelles of these Monarkes, who discouering their drifts, began to counterchecke them a litle, not stirring a whit at the first sound of the Trumpet, comming from Italy, as they were wont to do in times past, they haue made a cunning prouiso for this matter, drawing into their confederacie and league, certaine younger brethren of the best houses of the Princes in Christendome, who being not surcharged with too much reuenues, nor too great gouernments, to imploy themselues, runne like swift fested Greyhounds at the first call, that is made for them. To make them march with more then humane expedition, they must be charmed with praises vp to the heauens, far higher then the praises of many of those which the Paynims held for Gods in this world. Comparing them with the most worthy and valiant warriours which euer haue béen, terming them the verie portraitures of Alexander, in diligence and hautinesse of courage: verie Images of Augustus Cæsar, in subtilitie and wisedome, and in zeale for the enlarging and glorie of the Romane Church: true imitators of Constantine the great, resemblers of Charlemaine, and as great warriours as euer was the Romane Fertorius, to resist and stand out boldly against all humane powers. And to set a better hue on these so high commendations, if there be to be found any externall beautie or corporall force in these Princes, that must not be forgotten in no wise, but extolled to the ninth degrée: likewise, for the antiquitie of their houses, the great Alliances with other Princes, the noble and famous acts of all their predecessours, all this must be curiously dilated, not one tittle forgotten. And besides, to passe them vp with the winde

of

of such vaine praises, and to elevate their courage aboue al that is vnder Luna, they forget not to abase and disgrace as much as they can, the spirit, courage, and valour of these three great ones, of whome I spake but now, as though they had not the wit to enterprise any great exploites of armes: as though they had no magnanimitie, diligence, force nor wisedome at all, to execute such matters: notwithstanding the place and dignitie they keepe, and the great meanes they haue in their power: but they if they had their corne, it were inough to make them become Monarkes of the whole world. The verie breath of these so high commendations, doth so set on fire all the parts of their soule and bodie, that it serueth them for winges to flie when they go about any affaires for the Councell of Rome; who for their part, to the ende to giue them féete to staie and stand surely vpon, must not forget to aduertise them, that if they haue any brethren or children, they may promote them to the dignitie of Cardinals, so that they shalbe sure to haue as much Ecclesiasticall reuenue as their backe will beare, so they may fill their houses full of coine, which had but in meane quantitie before. Now euerie one may thinke, that whilest they go about these things, Coursers of Naples, Damasco swordes, plumes of feathers, and precious stones, the rarest and dearest are also presented them, as those only who are worthie to possesse them. But aboue all, when they vnderstand that all that shalbe their owne that they can conquest, which is temporall, and that the Italians passe not but for the spirituall, then they are set on fire with an inextinguible zeale. Then appeares there such a sodein chaunge, and straunge metamorphosis in these Princes, that a man would thinke that some new soule had entered into their bodie, and dispossessed and chased out that which ruled there before: for then treading vnder foote the naturall affection, that they bore to their countrie, their sweete mother, who hath brought them vp tenderly, and nourished them more delitiously then all others: then farewell the homage and loyaltie belonging to those whom God hath set in place for their superiours, and the straight bond of amitie towards all their kinderds and auncient friends, without any regard of those, who haue béen their planke to preferre them to so high degrée and ranke of ho-

nour which they poſſeſſe, ſuch younger brethren, neglecting the oath giuen to their Prince, tranſported with a moſt vnquenchable heate, and zeale, without all gouernment of reaſon, caſt themſelues headlong to embrace the affaires and practiſes of the Roman Councel, with ſo violent affection, ỹ all their thoughts, diſcourſes, and imaginations, are occupied in nothing els, but ſtill how to continue the ſame. So that the feruent zeale to aduance the Roman Domination, doth conſume and gnaw them night and day: falling into ſuch diſquietneſſe for the furthering therof, that they haue not ſo much as the patience to abide any good aduertiſements. But like as they were tranſformed into more naturall Romanes, ſet their wits to deuiſe a thouſande things for their good and conſeruation: refuſing not to ſuſtaine all perils and daungers of bodie and goods, all watchings & trauels for their ſake. Making no doubt of conſcience to ſet kingdomes and prouinces any waies on fire: either by working their ruine by their owne armes, or by forraine Forces, or to do worſe, to ſtirre vp théeues and murtherers, who by treaſon and at vnawares, do ſhed the blood of thoſe, who keepe themſelues faſt locked within townes, cauſing all lawes and bonds (both diuine and humane) of amitie and conſanguinitie to bée violated, perſuading themſelues that ſuch butchery & murther, may any way aduance the Italians: or els that ſuch cruelties ſhould be to them onely ſacrificers of ſwéete ſauour, and ſeruices moſt agréeable. Sée then ỹ arrows that be readie drawne, made by this moſt ingenious nation, to the ruine and confuſion of thoſe, who dare once open their mouthes to ſpeake againſt their profits or Domination.

Cap. 30.

Begging Friars ſent abroad and emploied by the Romans, to ſet vpon thoſe that dare open their mouthes againſt their Domination.

THe Councell of Rome hauing long time found that many Cardinals, Biſhops, and Colledges did not ſtir at the firſt word, that they hard from Rome, to ſet vpon Princes and com-

commonweales, although they were their own creatures double bound vnto them: first hauing ben aduanced by Kings and princes by their leaue, & next, for feare to lose the faireſt fethers that they weare. They inuent, or howsoeuer giue place to other kinde of fellowes, which they receiue into the number of Cleargy men, that will make no such delaie as the other: I meane their begging Friars, a most laborious kind of people, supporting all trauel and paine, and doing so much good abroad, that they will swell out incontinent, and haue at a baie those that do but thinke any euill against the kingdome of the Romish Constitutions. Let them hide themselues neuer so well, they are sure to be drawne out of their dennes by this kennell, who can open and discouer so well, that in the twinkeling of an eye, they will set in an vproare all Christendome, exclaime against Kings, Princes, and peoples, yea, against Bishops and all other Cleargy men, that will not execute their resolutions and commandements. Greatnes nor highnes cannot amaze these fellowes, they will speake their pleasure, and that which is in their heades, what soeuer come of it. Neither feare they that their Prebends be taken from them, or that any other fine be set on their head: for there is no more to be gotten of them, then of the shauing of an Eg-shell. Besides, they néd neither gold nor siluer by the way to spend, for their lodgings are prouided before where they shalbe relieued without a penny cost, neither feare they any confiscation of their goods, nor that any infamy fall vpon their children, for that they haue none at all. See how they may be bold with all securitie, to speake any contumelious reproches, and ignominious slanders on Princes, outraging them in their persons, caring not a point, & making a small matter to do it.

Cap. 31.

Of the seruice of Iesuites, to blinde the youth withall, to the end to make them adore the Italian inuentions.

BVt because this great rabble had not taken vpon them the instruction of youth, wherin certaine learned Schoolemaisters being employed, discouered many things to the great

diminiſhing of the Romane authoritie, to make vp this breach, the Italians brought in Ieſuites of farre profounder learning then the begging Friars, and with the ſame haue peopled the moſt famous Vniuerſities of Chriſtendome, who being ſo much followed by ſtudentes, take no hire of them that heare them, contenting themſelues only with the gaine of their penſioners. They hold opinion, that the Biſhop of Rome is aboue the Conſuls, by this meane altogither ouerthrowing the authoritie thereof. As for their Diſciples, they tie them ſo faſt by the heeles, with the cords of the Italian ſuperſtitions, that they put them in ſuch feare that they tremble againe, if they tranſgreſſe the leaſt of them neuer ſo litle: and the more eaſily to ſtrike this feare into their hearts, they robbe the tender youth of all iudgement and vſe of reaſon. For to iudge truly of anie queſtion in controuerſie, we muſt diligently heare and weigh the reaſons on both ſides, all affection laide apart. Theſe on the contrarie, hauing brought their Diſciples to beleeue in the Catholike and Romane Church, they conclude thus thereupon, that they ſtop their hearing, and giue none eare to any one, who ſoeuer dare ſpeake againſt the Popes authoritie, nor againſt the ceremonies which he hath inſtituted, nor dare once ſo much as to reade any booke, which may call them in doubt, as not altogither neceſſary to ſaluation: and that he which feareth the plague, ought to flie from ſuch places & perſons which are infected: ſo they before all thinges muſt take heede, not to heare any, nor receiue any bookes which may go about to remoue them from their opinion in one iote. Theſe are their propper foundations and grounds, whereby they do not onely depriue their Diſciples of all iudgement, but alſo of the vſe of all their naturall ſences, wherwith God hath indued man to make choice of things, and to know how to put a difference betwéen good and bad: by this meanes, they make them not onely dull ſpirited; but altogither as brutiſh beaſts in heauenly and diuine things, fighting directly againſt the inſtruction of S. Paul, who teacheth vs to proue all things, praiſing in this place of ſcripture, the diligence of thoſe that did examine the Prophecies, to know if Chriſt were the true Meſſias. And whereas the Prophets did not ceaſe to exclaime againſt the abuſe of the Sacrificators

ficators and Priests of the olde law: S. Iohn Baptist in like maner: Christ also the soueraigne Prophet, the Apostles who euer cried out against the false pastors. And S. Augustin complaining of the multitude of ceremonies which were entred into the Church at his time: and besides we haue seene heretofore many Bishops, Doctors and Pastors do the same in contemning the greatest part of them. These on the other side hold all good, and maintaine them, not onely ouer & aboue the word of God: but further thē this, beside ỹ word of God. By reason wherof, if the Catholikes loke not about them, to bestir themselues otherwise then they haue done since the entrance & creation of these Iesuites, to shake off the yoke of the Italian Domination, it will sone be restablished in the highest degrées of soueraintie that euer was since it began. And there shalbe neither King nor Prince be he neuer so strong nor mightie, but the Romans will make him tremble at one winke of their eye: and will put them in as bad feare as the poore Israelites were at the publication of the Law, when they shall threaten them with the thundrings & lightnings of their Romish excommunications, to discharge all their subiects of the oath of their loyaltie, to inuest others with their kingdomes and principalities, so that the Italians shall triumph ouer them, as they did ouer the Duke of Venice, trailing him with a cord about his neck, for his disobedience to their Romish Bishop.

Cap. 32.

A brief refutation of the Iesuites.

BVt whosoeuer would not make himselfe obstinat against his owne good and saluation, might easily helpe himselfe out of these Iesuits halters, setting before his eyes how that they alledge things contrary to that which they professe & cause to be executed in deed. For this is the summe of their Doctrine, that euery one most firmly abide in his owne Religion, without hearing any thing to the contrary, and neuertheless they haue enflamed the Spanyards to kill thousands and millions of the new world, because they would not change there Religion,

gion, to embrace another. And as it is proper to shifters, deceauers, and those that haue not loyall Marchandises, to deale in secret, asmuch as they can, and closely to couer there action, to sell there ware in darke places, to thende to keepe the truth of the matter hidden, lest their abuse should bee discouered: so theise which feare so much the examination of their Doctryne conuince themselues, that it is not so wonde, nor allowable. Whereas that man that seeketh but the glorie of God, without any respect of any Domination, or wordly profit, will take singular pleasure, seeing his Doctrine examined by the worde of God, and with the workes that he hath created, and likewise be delighted to maintayne and defend it against whosoeuer would dispute to the contrarie. For all this, this would neuer the Church of Rome permit, her pollocie is so great herein, albeit Italy is replenished with a great number of verie learned men and great Schollers, as well in Philosophy as in any of the lawes: and very desirus to maintayne any dispute against heretikes, (as the tearme them) who are so themselus, to giue them their rigth title and definition, and against all those that goe about to diminish or speake against there kingdome and gaines, for that the repute not others for such. For the are not so grosse witted as the Almons, who dispute about the Consubstantiation and Infinity of the bodie of Christ against the confession of the Switzers and Frenchmen, without hope of any profit or Domination to bee gotten thereby: But the Italian smelling out any profit or gaine in that which is propounded, he will agrée to all, and repugne onely in that whereby he thinketh to receaue any dommage. Which is a most cleare and manifest proof that there is nothing, but worldly wisedome in all that he pretendeth and goeth about.

Cap. 33.

The councell of Rome is like to certaine Petifogging layers, who will not consent to haue there causes disputed and heard in open audience.

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TO make this more apparent, we must note that when the councel of Rome, will neuer accord to haue there cause defended in any open audience against there aduersaries, what other thing thereby may be inferred, but that they secretly yéeld that there cause is scant good, for the are not so grosse witted, nor so much blinded, as the Iesuistes Scholiers of whome I speake euen now: but as crafty Layers of good meanes and habilityes, finding there low matters like to goe against them, prolong the indgement and curry fauour with the Iudges as much as the can: yet séeing the plantifes sue them hard, they will labour tooth and nayle to referre there cause to those of the counsell, hoping by fauour and instance of them, they may soner win there processe, then in any open audience. And if the perceaue that all this doe not auayle, what will the doe: the will hyer some manslayer, to kill there aduarsarie by some villanous treacherye: euen so this counsell so crafty & politick, vnderstanding of an assembly of states, or any general day of hearing, ether in Germanie, France, or Spaine the send in continent thether, and what by fauour and corrupting with bribes, the will vse the matter so, that nothing shall there be debated, which concerneth any way the kingdome of Rome: vnlesse it tende to the aduauncement and furtherance of their Domination. And if therebe any Chancellours or other learned personages, who haue authoritie and meane to moderate and order matters as they would haue, they are saluted with congratulations, and promises of great rewardes, and by that meanes worne to their side. As for murthers, they haue spilled more humane blood since Iohn Hue Bohemian rose vp in armes, to challenge his Domination against them, then all the quarrels and manquellers since Noes flood, in all the broyles, brawles and quarrels that they haue made. Take onely but the battels that they caused to be giuen by the Emperours against the Bohemians, and against the Almans: the persecutions in England, the warres of France and Flanders, and all those that the cruell and bloodie Inquisition hath destroied, both in Italy and Spaine: and the slaughters that haue béen in many townes of France, and in many other places by their meanes onely, and you shall finde that they are

cause of the death of more then a million of men: and woemen: and all because the would keepe there cause from debating in Parlaments and nationall Councells. Whereby we see they haue all deuises and crafts in their heads so ready, which may serue them to preserue their Gouernment & continue their purloyning of mony from other nations: who in no wise can come neere them to practize any such subtilties, they are so grosse, and such sleepy heades, that their is none amongst but the best spirits, not subiect to be passionate, who can discouer there iugling, and fine conueances.

Cap. 34.

The breefe confutation of a Pestifrous booke, published in France, by the name of (the Catholike Englishman).

THis nation and there partners enuying the Gouernment of the good French, who being wearied with so many troubles and miseries, were amiably vnited to liue peaceably together, Catholikes and Protestants, the borrow the Eloquence of some Italionate Frenchman, who falsely termeth himselfe the Catholike Englishman, abusing the true vse of this gift by the which (as Cæcero saith) men which were altogether rude, rusticall, cruell and sauage are transformed into a more sweete and sociable nature, to vse it as a trumpet and torch to giue allarum, and to kindle the burning coles of choller, and vengeance inthe herts of all Catholikes to make them run headlong into heat and rage of stomack like vnto a Bare rauished of her whelpes, to sack and destroye all those who dare open there mouthes against the Italian Domination, vnder the name of Popes: caring not by this pernicious councell to make all Christendome so weake: that it might without great resistance be inuaded of the Turckes, to abolish the name and remembrances of all Christen people for euer: for by his councell hee goeth about to make the Catholikes beleeue, that it shall suffice them to flie like dogs vpon the Hugonots, to pull out there throates to rout out there names, and to vanquish them quite for euer: But this there cursed, craftie and

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captious councell, hath not had such issue as they would haue wished or loked for: it hath but abridg the life and hastened the death of those that first toke it in hand as namely of the Duke De Ioyeuse, and the Lord de Saint Sauueur they bee most affectionate partners, with great ignominie and dishonour of so shamefull a slight of so many, who accompanied them both in there actions: As also with the great reproch, disgrace and ouerthrowe of men giuen to the Duke, De Aumalde and all his troupes at the battell of Senlis, without speaking of fiue or six armies beside, which without euer striking stroke by sickneſſe and long trauels ruined of themselues. Besides the Parisians inflamed and bloodily bent to destroye some bodie els then the Catholike Englishman shot at, haue gotten but trauels, troubles, and inestimable charges by their malice, hauing suffred the enimie to come and beate them into there owne gates, to saise vpon there neerest townes, with out euer lending ayde to any. And further then all this, they haue seene there owne suburbes pillaged, and there forces, which the iudged inuincible, destroyed before there faces, at the battell of Yury being inchaunted by the venimous and pestilent Eloquence, both of there pernicius Englishman, and also by the bloody sermons of one Francis Pinsenac very like vnto this false and pretended Catholike, vnlesse as I may gesse it be the very man himselfe, or his familiar frende of Orleans that hath put forth this bloody booke: which may rauish and quite carry away with the force of his liuely Eloquence a great part of the Catholikes that reade it, to enterprise the slaughter and manquelling of those, who doe not adore all that commeth from Italy, Where I might spare it if any good had euer come to Fraunce by it, or by any that are imployed on that parte. But seeing that it seemeth that this nation is created for the scourge and extreme ruine of the more Northren people, when he taketh so their parte, making it good to the vtter ruine and ouerthrow of vs all. Doth he not discouer, that he beleeueth neither hell nor heauen? But is a villanous Atheist prefering the worldly profit and honour, which he draweth from this partie before the loue of his countrie, for the which as Cæcero, sayth, Euerie honest man ought not to refuse death. And

not as this wretch, to hasten it ruine. O verie rare & seede of a viper: who semest not to haue bine borne for any other good, but the destrution of thy Countrie, which thou oughtest to loue more derely then thine own life. O pernicious Philition, whose Phesike is an hundred times more dangerous then the malladie it selfe: who in steede of a gentle purgation ministres Antimoyne not prepared, & ranke poyson, making thy selfe ignorant, that seing a sect is so farre growen, that it is able to holde out by ware, and that it cannot be roted out by publike Iustice, how it must bee left and referred to the Diuine Iustice & not to kindle a cruill warre there vpon, which doth but kil and corrupt men and bring al Religions to naught beeing the greatest plague and the extremest callamitie, into which men may run theselues hedlong. But out of what schole hath he set this his bloddy and tragicall doctrine: Not out of this great and faithfull law giuer Moyses, who saith Thou shalt not kill: nor out of the Royall prophet Dauid, counselling men To flie from euill and doe good, seeke peace and ensue it: Nor out of the other prophets, who haue endured grenous persecutions, and neuer moued any of ther disciples to persecute againe or take any vengeance at all, nor of all the sectes of philosophers, as of Socrates, Plato, Pythagoras, Aristotle, and others, who alwayes laboured all the could to wine men to peace, quietnes, goodnes, gentilnes, and mildnes whereas this fellow will imprinte in there hartes all rage, crueltie, outrage and madnes: whereby appeareth, that he is a very limme and instrument of this olde and subtile Dragon, who made Cayne conceaue in his harte the murther of his owne brother Abell, the same which moued the preists of Ierusalem, vnnaturally to sawe in twayne in the middest, this heauenly and diuine Prophet Esaye, and to persecute the processe and condemnation of Ieremie, He sheweth himselfe set on by a more bloddy spirit, then euer were Marius and Silla, who shed so much of there owne Citizens bodes: but rather more like to Phalaris, Catiline, Nero, Commodus, and other such cruell and saluage beastes, al together voyde of all humanitie towardes there owne countrymen. His shameles impudencie, and his so insatiable thirst after blod, is so apparant

rant that it is not to be hid: for he representeth himselfe as a Standerbearer of Christs catholike church, who ought to here his voyce, and doe after his commandements: who pronounceth in the fifth of S. Mathewes Gospell that The mercifull, pittifull, and peace makers are blessed, and that we must forgiue, if we wilbe forgiuen. And the Apostle S. Paule writing to the Romans teacheth vs To haue peace withall men, without taking any vengeance, which belong onely to God: And that if our enimie hunger we should giue him to eate, and if he thirst we should giue him drinke, surmounting his malice, by our mildnes and mercy. And last of all S. Iohn in his first Catholike Epistle, saith, That he which hateth his brother is in Darkenes, and cannot tell whether hee goeth, because the Darknes hath put out his eyes.

Cap. 35.

How this false Catholike Englishman voide of all humanitie, transformeth himselfe into all crueltie and rage.

SOme were then to examine this bloodie booke, wherewith he would infect all Christendome, with the rage and rancor that possesseth his furious stomack, wherby he goeth about to set the people of France togither by the eares, to destroy one another, like fierce Dragons and cruell Tygers, it argueth his cowardly, most dastard & effeminate spirit, for these are things that are neuer in a man that hath any magnanimitie or greatnes of courage in him: Wherein he sheweth that he is the verie disciple and trumpet of the maligne spirit the diuell, that in shape of a filthie and stinking hee-Goat, vseth the like speeches vnto sorcerers & witches, who hauing forsaken Iesus Christ, go vnto his sabboths to do him homage, where he giueth them none other lessons, but to put in practise vengeance, murthers, and cruelties, whose foresteps he followeth right, pretending

to ouerthrow in man all the cléere light of reason and vnderstanding, & vtterly to extinguish that which maketh him forese in his actions, whether they tende to his honour, profit, and securitie or no, before he vndertake them, to abase and make him stoupe to blinde beastlie and furious passions, so to make men slie one at another like mad dogs & cruell beasts, when we sée any aduantage of the side that we take: for his drift is, to make the Catholikes roote out the Hugonots, as a people not to be tollerated in religion: yet there is no people vnder heauen that agreeth so well with them as they: be the Iewes, Turkes, or Tartarians, against whom thou shouldest rather scum of the froth of thy furie and heate to combat, and employ the cloud and force of thine eloquence, then conspiring the total ruine of Christians, against those who receiue and allow of all the bookes of the Bible, & the foure first Councels, with whom hauing none other quarrell but for humane Constitutions, thou oughtest rather to take part. And furthermore I say, that the truest and best Catholikes and Protestantes, are for the most part the surest and best friends that any Citie or common wealth hath, & there is but the Cockle which groweth among this good wheate, and other dogs and hogs, who smelling out any commodious profite by the Italians and their supposes: much like himselfe, who for reward of his forged crimes and lies: smelleth out some Crosiers staffe, miter, or Abby, vnder a false maske and shew of religion, passing not to be recognished for the true sonne of the father of lies, and auncient slaunderer the diuell, when maliciously and vntruly he bringeth the mightie Princesse Elizabeth, for an example of wonderfull crueltie against Catholikes, to make our French Nation conceiue a great hatred and feare of our King: wherein I thinke, that his father the diuel would haue béen ashamed himselfe to haue published such impudent lies, for as much as this gracious Princesse the Quéene of England, and our King of France, whom he representeth as her imitator: haue neuer béen accused of any blame and reproach, but to haue béen too mercifull and pittifull towards such pestiferous mates, and seditious spirits, as is hée himselfe, whom I should haue made knowne for the most pernicious and damnable enemy of all Christendome, that euer

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was on any side whatsoeuer, as him that hath fastened the authour of his hope vpon a particular and temporall commoditie, caring nothing at all to be cause of the subuersion of the common weale, and to depriue himselfe of life euerlasting. But because I am preuented by others that haue answered the booke, I will not enter further to confute any particularitie thereof. I thinke now by a most manifest and briefe description, I haue set before the face of the Readers, as wel the meanes as instruments, by the which the Italians know how brauely to conserue and maintaine their Domination, to the great shame and dishonour of those that are subiected thereunto as slaues: wherefore it is now conuenient to manifest and propound the remedies, by the which all noble and gentle spirites, louers of their owne libertie, may easily deliuer themselues from their slauery and thraldome.

Cap. 36.

The first remedy, by ouerthrowing the foundation stone, vpon the which the Romane Domination is builded.

As it were a smal matter for a Phisition to be able brauely to discourse of the causes, beginnings, augmentation and nature of any disease, if he should not giue remedies to cure the same: so it shalbe requisite to set downe the meane whereby men might as well in times past, as also hereafter, throw away this Italian yoke, & keep their mony in their purses, without enriching strangers with it: for this matter, I will begin at the foundation stone, vpon the which they haue built, augmented and eleuated there so great and loftie Dominations, that it hath no boundes here on the face of the earth, as haue the kingdomes and empires of Emperours and Kings: but being eleuated (if we will beleiue them) as high as heauen gates, shutteth & openeth them euen as they do the doores of the Consistorie at Rome. In some this foundation stone is, that Saint Peter had his Apostles seate at Rome, and there was martired: whereof followeth, that the Romane Bishop is his successour, and hath vniuersall charge ouer the whole world. For

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the firſt I deny, ſeeing that neither the Acts of the Apoſtles, nor any other of the Epiſtles of S. Paul, hath made mention therof: & that he himſelfe witneſſeth that he was the Apoſtle of the Iewes, called to thoſe that were of the circumciſion. For the ſecond, ỹ he was martired there I cõfeſſe, for that thoſe of Rome and their Emperours, to make a triumph of Ieſus Chriſt, and of his doctrine, & to quench their inſatiable crueltie againſt Chriſtians, had cauſed S. Peter to be tranſported to Rome, from another place where he was detained firſt priſoner, to put him to death ignominiouſly, and make him a publike ſpectacle to the world. But for hauing by this crueltie and iniuſtice, depriued the world of ſo famous & excellent ſeruant of God, that they ſhould be reputed his ſucceſſours, there is no reaſon at all: nay contrarie, I will ſtand to it, they ought therfore altogither to be diſinherited: for was there euer any man ſo impudent, that for hauing murthered another, would dare to challendge his ſucceſſion? And if he had bẽn borne at Rome, and appointed Apoſtle to the ſame place, which he was not, neither they haue made themſelues vnworthie of all ſucceſſorie, right and title. For this were a prettie matter, that for vſing all crueltie, and committing bloodie murthers againſt the ſeruants of God, men ſhould get domination and principalitie, as well in earth as in heauen, it were farre wide to ſay ſo, and the greateſt abſurditie in the world, that men might imagine. Nay contrarie, Chriſt menaceth great punihment for the like matter, when he cried out, Ieruſalem, Ieruſalem, thou which killeſt the Prophets, thereby denouncing her ruine and ouerthrow by the fire of Gods vengeance, foretelling her deſtructiõ to come, and the miſerable eſtate wherein ſhe is at this preſent houre. If then this were ſufficient to depriue Rome of her ſucceſſion, yet furthermore, were ſhe worthie to be depriued for her rebellion againſt the Goſpell, and the doctrine of S. Peter, wherein ſhe hath perſeuered ſince the death & paſſion of Chriſt, hauing brought forth the moſt deteſtable monſters for Emperours, as Tyberius, Nero, Calligula, Commodus, and Heliogabalus, which haue euer bẽn remarked to liue vnder the vaute of the heauens: who as cruell beaſts eſtranged and degenerat from all Chriſtian blood, by reaſon of ỹ enormitie of their liues,

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could not suffer any such cleare light to shine there neere them, being also set on by their sacrificing Priests, Pagans, and Idolaters, who only taught publikely at Rome, some to extinguish the same. But if there were any good Bishops there, they laie close, and did not openly discouer themselues, and were no part of the bodie of this people, being indeed sent thither, from diuers other partes: personages of great learning and eloquence, rather to make residence there, then in any other part, for that this citie was stil replenished with learned men, cunning Philosophers, and Pagan Oratours: against whome it had not been for Pastors meanely learned to haue disputed without ouerthrow and conuiction. Yet all this hath nothing eleuated the Italians, aboue any other people of Christentie, for hauing Domination ouer them, but rather it bringeth lower and abaseth them, as a testimonie of their great resistance and rebellion to the truth, and the teachers thereof.

Cap. 37.

Constantine the Great, King of England, apposed himself against the tyrannous persecutours of Christians, that Italy brought forth.

BVt if ye come to aske me, what Nation hath more right to haue the Sea of an vniuersall Bishop erected in it, then Italy? I answere, that as Italy hath made it selfe vnworthie, by bringing forth the murtherers of S. Peter, and of other tyrannous and persecuting Emperors, hauing a long time made resistance to the Gospell: so those haue best deserued it, who being pushed forward with an holie zeale of Gods glorie, and of the saluation of men, hauing abandoned their liues, kingdomes, and treasures, to make passage for the Gospel throughout the whole worlde, in destroying the doctrines of Pagans, and all idolatry which had raigned before, more then two thousand yeeres, all ouer the world, except only among the Iewes. Now what nation hath that been, of so hautie and magnanimious courage, which hath done God so signall a peece of seruice. Surely it was England, which hauing brought forth that

great, and thrise sacred Constantine, who of a Pagan that hée was, making profession of the Christian faith, and receiuing Baptisme, straight began to warre vpon Maxentius the Romane Emperour, a most cruell murtherer, and a great persecutor of Christians, whome he vanquished, and planted the true Gospell and kingdome of Christ, not onely in the Ile, his natiue countrie that bred him; but also at Rome, the receptacle of all Idolatrie, and from thence made passage for it vnto Alexandria, the capitall Citie of all Affrica, to Constantinople, and all that countrie bordering towards Asia, enlarging the kingdome of the sonne of God, farre and wide (which seemed at that time to be banished out of this worlde, by the continuall warres of the Romans) destroying and ouerthrowing whersoeuer he went, that of Sathan, shewing himselfe to be the Executour of that which Jesus Christ had foretold in the twelfth of S. Iohn, saying: Now is the iudgement of this world, now shall the Prince of this world be cast out. O that the wonder of thy holie and almost diuine enterprises, do make thée go farre beyond all humane creatures: for the light that thou madest to shine in the world, surmounteth as much that of the holie Kings of the old Testament, as doth the light of the Sunne, the cléernes of the Moone. And as for that which the Apostles and other faithfull Pastors which went before thée, it was alwaies diuined, and entermingled with the darknes of superstitious Idolaters, which had full course among the Emperours and Kings of the earth: but thou great Instrument of the Eternall, thou hast chaced farre out of thy sight, all the sacrifices & seruices that men did dedicate vnto the diuil, according to the witnes of S. Paul, who saith, that the Gentiles did sacrifice vnto him. And more then this, it is thou great Monarke, that hast so firmely planted and established this light in the world, that what assaults so euer haue bén made to extinguish it, yet could it neuer altogither be put out and defaced. If then one so great and diuine a benefite had proceéded from Rome, as is from England, who could imagine how great prerogatiues and honours almost diuine, they would challenge from other people, whereas neuertheles the Emperour sprung out of Italy, haue euer bén the most signall persecuters of Jesus

ſus Chriſt, and of his Martirs: for all that they haue caſt ſuch cloudes ouer the eyes & iudgement of other peoples, that they made themſelues onely deemed worthie to haue the Sea of the vniuerſall Biſhop: and by meanes of this prerogatiue, haue made all the Kings & Princes of the earth, kiſſe the Pantofle of their Prelate and Biſhop. What would they haue done, I pray you, if they had fought as much for the aduancement of the Goſpell, as they haue done for the ſuppreſſion and extinguiſhing thereof? It is verie likely they would haue eracted honours and homages, more then diuine of thoſe which ſhould liue vnder the obeiſance of their Domination. For this nation craueth neuer ſo litle ſubiect to worke vpon, to make it ſelfe to be wondred at, and to bring the Septentrionall & Occidentall peoples vnder their coram and ſubiection, for that they are people leſſe ingenious, and nothing to compare ſo ſubtil as they are, which is a thing altogither ſtraunge and wonderfull.

Cap. 38.

An example of the Italians ſubtill dealing with the Admirall of Caſtillon.

FOr manifeſt proofe hereof, I ſhall not néede to ſéeke out but one onely familiar example, well knowne of all, of the deceaſed Admirall of Caſtillon, who was reputed a man of as great counſell & experience, as was any in France: But the Quéen-mother and her Councel of Italians, hauing a quarrell at him aboue all other, made it well knowne, that the beſt French pollicie and craft, could hardly auoyd the ſubtill ſnares and embuſcadoes of the Italians. For ſéeing that by force of armes, they could neuer preuaile to vanquiſh or ouerthrow him, they reſolued to prouide for him, baites of peace and truce: by the firſt concluſion whereof, they ſeiſed into their owne handes, all the Cities, Caſtles, and all the munition that was in them, which al the Forces of Italy, had not bin able to take in twentie yéeres. Perceiuing this, they deuiſe to ſet againe vpon the Prince of Condie and him, as perſons deſtitute of refuge, to retire themſelues, with any Forces, but yet the Lord De la

Noue, by his great wiſedome and accuſtomed valour, ſtood in ſome good ſteed here, hauing ſeiſed againe the towne of Orleans into his handes: they perceiuing the Army of this Prince raunging almoſt in the hart of France againe, ſtraight iudged, that they had halfe taken them napping alreadie by this hooke, and that they might hereafter verie well ouertake them. Hauing caſt this hooke to them the ſecond time, they ſurpriſe them once more: and ſo diſpoſſeſſe them quite by this bait of a ſecond peace, of all their ſtrong Forts and holdes once againe. Wherby many began greatly to miſtruſt them: but to take away all ſuſpition, they practiſe quickly a confirmation of their former peace, by concluſion of a marriage, by this vtterly to ruine and cut the Admirals throat. He truſting to it, was taken in the net that was laide for him. So that this may well ſhew, that all our ſubtilitie is but a ſluggiſh ſlight, in compariſon of the quicke carriage of the Italians, by reaſon that their clymate is more Meridionall, and the region of France more Septentrionall. True it is, that this great workeman of the world, hathenriched thoſe that inhabite the more Northren countries, with many other goodly gifts, as to be more ſtrong, more faire and luſtie, witnes many great Philoſophers & learned men, and this might ſerue vs for inſtruction, that ſeeing we are endued with more ſtrength, and are the greater number, we ſhould chace them out of France, and not ſuffer them to vſurpe any Domination ouer vs at all, nor to accompany any of our Princes or great Lordes, that might trouble or alter our ſtate. This is a verie good preſeruatiue to ſaue and deliuer our ſelues from their wiles and ſubtill ſlightes. Verie true it is, that it is a great ſhame for them who name themſelues Chriſtians, and haue been baptized to vſe ſo much treacherie in their dealings, whereas their auncеſtours who were but Pagans, and knew not God, did keepe their faith inuiolable to all, to bee a greater credite vnto them in all their actions whatſoeuer.

How

Cap. 39.

How the Bishop of Rome being created vniuersall, other nations should not suffer the Italians to haue him only to themselues.

LEt vs come now to the point I spake of, how that I did not purpose to blame ỳ Popes persons, nor dispute against their title of vniuersall Bishop, referring those that would take delight in such disputation to the Treatise of the Church, made by the L. of Plesis Mormay. But this is the pointe that I proue, that seeing the Italians hold him for the vniuersall Bishop of Christendome, it must needes follow by the nature of contraries, that he can be no more particularly tied to Rome, but that he is also as well Bishop of France, of Germany, and Spaine, who cannot be conuersant and particularly resident in all these places at once. Therefore his Sea ought no more to be at Rome, then in other places; but he should wander ouer all Christendom, as did the Apostles, seeing that they hold that S. Peter Apostle of the Iewes, came to Rome, being six hundreth leagues distant and more, from the place from whence he came. So that if the Pope be resident any while in Italy, hée ought to do the like also in other prouinces & countries: otherwise he should depriue them of the right which vnto them appertaineth. Wherefore they should neuer abide that the Romanes onely should kéepe to themselues the Bishop common to all: to preuent them, least by that prerogatiue they should rule the world at their will, and dispose and alter all things at their pleasure. This shall verie well shew, that whatsoeuer we cõceiue and persuade our selues of the subtilitie and pollicie that is in vs, they shall still for euer farre go beyond vs. Witnes the compositions made betwéene King Henry the second, & those that inhabite but the néerest borders of Italy, who retain some sparkes and beames of their subtilitie hidden in them. As the Duke of Sauoy, to whome this King with the assistance of those, whom he déemed the best aduised and most sage parsonages of France, yélded vp a great country which he and his an-

ceſſors had conquered with infinite charges, combats, & victories. And yet without any blow ſtroken by ỹ agréement of one marriage all was rendered: & all Lumbardie likewiſe by the ſame pollicie. Muſt not then hereafter all Northren peoples awake themſelues out of their ſo ſluggiſh dulneſſe, & not ſuffer themſelues to be ouercome with ỹ ſugered words of this natiõ, although they be enterlaced with ỹ ſwéetnes of religion, or profit of the common weal: And aboue all things to take héed how they deale with them in any caſe, for they will be ſure to haue the ſureſt ende of the ſtaffe. But if euerie nation had practiſed this in times paſt, and taken reſolution of that which concerneth either their affaires of Eſtate, or of religion, neuer making the Councell of Rome priuie thereunto: out of how great miſeries, troubles, calamities, warres, quarrels, diuiſions, and hatreds, ſhould Chriſtians haue ſaued & deliuered themſelues? But at the leaſt, we ſhalbe preſerued in time to come, by experience of theſe oppreſſions that are paſt, which cannot chuſe but be to our great good and profit.

Cap. 40.

That the Councell of Italy neuer made conſcience to cut off the authoritie of the Pope, when they ſmelt that there was any thing for them to be gained.

When we come then to remember, how they make the people beliéue that the Church cannot ſtand without an vniuerſall Biſhop: who without euer loking to that which might follow thereupon, allowed verie well of all that: They incontinent hauing this aduantage, made him proper to themſelues, & by ſuch deuiſe haue vſurped a domination ouer all the world: & prepared a way to fetch great ſummes of money out of all parts of Chriſtendome, vnder the name and authoritie of this their Biſhop. Whoſe authoritie notwithſtanding they neuer make conſcience to abridge, when they ſmell any profit for themſelues: how did they practiſe in the great Pardons which were ſent abroad in the time of Charles the eight, and Lewes the twelfth, by the which generall remiſſion of all ſinnes was

giuen,

giuen, and Paradice opened to all those, that would go in pilgrimage to Rome: Wherein I say, that they did limit and restraine the power of their Bishop: for being vniuersal, as they maintain, so also is his power extended ouer all, and not restrained or tied within Rome. Wherefore did they this then? but for a fine deuise, to enrich their Citie, by the concourse of diuers straunge peoples, who flocked thither from all partes of the world, to go into Paradice, preferring by this meane, the inuentions of men, before the commandements and decrées of God, and the way that he sheweth them to attaine to heauen. This is an euident token, that this nation being most subtill, measureth all things, as they see they may turne her to profite, and augment her authoritie.

Cap. 41.

That other kingdomes may create and constitute Popes within themselues, because the Italians refuse their Pope of Rome to be common to all.

NOw if there had been in other nations any craft or subtiltie, any thing neere like to that of Italy, after they had perceiued how by this prerogatiue they were brought vnder the iurisdiction of the Italians, and dreyned of their money by this country, if they had straight pretended that the vniuersall Bishop ought as well to visit, and be resident among other nations and principall parts of Christendome, as at Rome: and in case the Italians wold not consent, to haue told them plaine, that euerie nation should haue proceeded to the election of an other, in euerie seuerall countrie: as the Frenchmen for their part, who held that the Gospell was first brought vnto them by S. Dennis, and that therefore he is their Apostle, to constitute the Sea of their Bishop at the Temple of S. Dennis for France: and for Spaine at S. Iames Church in Gallitia: so in like manner for other nations. And in case hereupon, they should enter into choller and storme at this, they might be answered, that S. Paul did admonish the Corinthes to follow him, euen as he imitated Christ. And in good faith, it is honour

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inough for these Romish maisters, in imitating them, to establish the like order & gouernment, as they allow best of among themselues: for truth it is, that the true manner of honouring and worshipping of Saintes, consisteth in doing our vttermost to imitate and follow their foresteps. According to this, euen as they wold neuer consent to be depriued of their Pope, without whom they cannot beare sway in the world, and purloyne money from other nations not so quick spirited as they: so in like maner, if the French would loke well into their affaires, it were necessarie for them also to make a Pope among themselues, to serue their own turne. And by the example of the Romanes, they should endeuour their vttermost, to raunge vnder their iurisdiction, not onely a whole kingdome, but also other nations more Septentrionall, who are lesse ingenious then they, and principally this might be effected by the Prouensals or Gascons, being a people more meridionall then the other Frenchmen. As for ỳ English, although by reason of the great trafficke they haue into all partes by sea, they are not a people altogither so dull spirited and grosse, yet they confesse, that the French haue subtilly recouered that of them, by conclusions of peace, which they by great victories had conquered from them before. So that it is verie like by this meane, that if in imitating the Italians, there were a Pope constituted but in France onely, yet he should haue vnder his iurisdiction, England, Scotland, Ireland, Norway, Friseland, and all the Netherland. By this shift, they might fetch in coyne from these parts, after the example of the Romanes and the people of Italy, who haue had a hand of such people: whereas if the French had practised such conter-pollicies, whereas the Italians contemne them at this day, as grosse and barberous: they would haue made as much of them, otherwise as a nation and people as pollitike, craftie, and subtill as themselues might bee. All which is to shewe, how farre they excell vs in inuention and subtiltie of spirit.

Cap.

Cap. 42.

Arguments in defence of a Pope, if there were any in France against him of Rome.

BVt if any obiect, that the Italians would neuer endure ỳ, for because he were first in possessiõ of one only Pope: I agrée well to that, so they were the stronger: but when we sée that many of our Kings haue passed cleare through the countrie of Italy, without any contradiction, and gone as farre as Naples, and that those that at any time went about to withstand them, were by and by ouerthrowne, wee must néedes thinke, that it were great disaduantage for them to deale that way, but if on the other side, they would go to dispute and combat of wordes, to discide whether the succession of S. Peter and the lieftenancy of Christ be tyed to Rome, or no: we shall néede but to sende them to combat in this dispute with the Lutherians, who maintaine according to the saying of Virgil, that the propertie and true description of Rome is to containe seuen mountaynes, thereby geuing vs to vnderstand that it is the Citye remarked in the Apocalips, to be the seate of Antichrist: Now in ỳ towne of Saint Dennis in France, there is no such matter, therefore such qualitie cannot be attributed truely to the Pope as the haue giuen him. But some may reply, ỳ the people would neuer beléeue so much in any other Pope as in him of Rome, to that I answere: that if they had made one of as subtill a preist as him of Bellouet, if no man had gone about to descrye his knauery (as some did) he might haue easily prenailed for that poynt: for there was neuer any Pope of Rome, who for his owne persons sake, nor for his miracles, that euer was so followed with so great troupes, as was he of whome I now speake. But if they went about to terrifie the French Pope, by excommunications and interdictions, so that he would but practize ỳ like against theirs of Rome; it is most certayne, that whosoeuer would but looke on the one and the other, should sée the Italians farre more black in the face and more melancholike, and the French farre more cherefull and

Jocande then they. Sée her then in mine aduiſe are medy which being put in practiſe of vs as it ought, will ruinate the Domination of the Italians and the counſell of Rome, in the perſonnes of there Popes, which likewiſe would quit cut of the way whereby the tranſport all our ſiluer from vs, As for thoſe who would not nor could not away with the Pope, ſhall by that meanes kéepe themſelues exemted from there Domination, without paying them any mony at all, no more then ỹ protestantes doe, which will haue nothing at all to doe with them. And here I will aduertiſe the Readers of a fine deuiſe to feare the Romans, and to make there Popes tryple crowne ſhake on his head, if they had but the newes carried them, how that the moſt Reuerend Cardinall of Vendome were elected Pope in France: it would make them all quake for feare, and put them in worſer caſe then if an Army of miniſters ſhould goe thether to ſet vpon them: But if any Frenchman ſhould, to make them more certayne of it, tell them againe that hée were wonderouſly affectionate to the maſſe and to the ancient ceremonies, they would thinke him more aſſe and ſot then ſottiſe it ſelfe, becauſe that is no part of the greiſe that tormenteth them, but the name of their Pope onely. And if the Spanyard likewiſe would but follow this example, the lead of Rome that the haue ſold for a dearer price then the fineſt golde in the world, which men come to ſéeke ſo curiouſly out of all partes, ſhould tarie with them at Rome, to help them to make there gutters of there houſes, ceſtrenes to hold there water, or Caracters to print what they pleaſe withall.

Cap. 43.

How the Roman Eccleſiaſtick knaweth the people of his owne countrye, and teacheth thoſe of other nations to doe the like to their countrymen.

But becauſe the Italians is ſo ſubtill and wary, that hee will ſlip none occation, but he will take it faſt by the haire aſſone as it is preſent, and will neuer let go his hold til he haue made thereof all the commoditpes that it may yéeld: ſée he de-

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hardly with his owne countryemen to there great hinderance and losse. Now they detayne a good peece of their gayne from them, who making vp part of the body of the commonwealth, hold there assemblies a parte, and neuertheless the themselues are present at the assembles of others, who moreouer can of themselues publish and by there owne reasons confirme that which they will haue established and set downe, no man so hardye as to open his mouth to speake to the contrarye, which is the easiest meane to obtayne any thing whatsoeuer a man would haue in this world. For lok into the Soueraigne courts and other Iurisdictions, where in there are many learned and eloquent Lawyers, although they bee suspected to pleade the weaker causes: yet so it is, that if they haue this aduantage to propounde onely that which concerneth the iudgment of the cause, being no aduerse partie or aduocate that dare speak any thing to the contrarie: they wilbe sure to discourse and pleade in such sorte and with such dexteritye, that the Iudge and the Assistances shalbe so rauished & caryed way by there reasons that they shall obtayne victorie of the cause, were it neuer so iniust. Now the Roman Ecclesiasticke hauing won this aduantage to himselfe to the great preiudice of the Nobilytie and the Commons, and hauing beside giuen light and instrution to those of other Countyes to doe the like, haue robbed all other Estates of there goods and dignitys; tryumphing and swimming in riches themselues vp to the chin: caring not a straw to goe against there profession which should bee by contempt of the world to aspire to heauen. For proofe hereof, there was a president who was verie curious to count al the reuenue of the Kingdome of France, and hauing made his computation, he found that the some did amounte to twelue thousand Millyons and that the Ecclesiasticks, who are not the hundreth parte of the people carried away seuen parts hereof: Whereas in the old testament they had but a tenth: neuer speaking of any oblations that the haue at Baptismes, churchings, confessions, and the great ransomes that thy extort after the death of the deceased husbandes of poore widowes, orphans and pupilles, vnder the coullour and pretense of their long prayers: all which ought in deede to be employed to the instrution of chil-

dren and the marriage of poore parentles maydens: besides in all the Churches of Cittyes, a man of any honour cannot scape there nets, but he must leaue behinde him some halfe Teston, a matter of two groates if he will not be in disfauour of these Ecclesiastickes. Touching any charges, watchings and trauels that they should be at, to teach, reprehend and comfort the people as S. Paule requireth, these great pillers of the Church, the Cardinals, Bishops, and Abbots, they draw back and will not come neare them, and yet it neuer ingendereth any remorse of conscience, to take fiftie thousand crownes of yearely reuenue, referring the exercise of their charges to their courts, who after their example discharge themselus by their Vicars, and their Vicars, they hang all vpon the begging Fryers, so that the Nobilitie and the people be well serued betweene them all by this shift, which sheweth verie well that they can deuise shifts & meanes now for their commoditie in this world.

Cap. 35.

Verie fit meanes to hinder the Ecclesiastick for medling with that which concerneth the Magistrates.

TOuching the Magistrates to whom they are bound to giue all honour, and yeld them all subiection, they robbe them in part of their Jurisdictiō exempe themselues from their power, and taking themselues the prerogatiue of honour, that they owe vnto them. And further, that which is to bee noted more strange, in steede of supporting the poore Priestes who haue all the heauie burthen of their charges vpon there backs, they still ouer loade them with so many seruises, and cut them out so great quantitie of matter to sing, that those of Cities, in lesse thē ten or twelue yeares become so hoarse, that they are not able to serue any longer, but must be cast off to goe seeke where they can, by reason wherof, seing them at some sollemne feast, surcharged with such quantitie of seruices, whereas they sing on their part: for my part I bewayle their miserable condition, esteeming it worse, then that of poore slaues and captiues in the Romane Gally, and cannot chuse but argue those

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of great inhumanity, who haue ouercharged them with so heauie burthens: not only against all good reason, but also against the ordinance of the sonne of God, and the briefe forme of praier that he hath taught vs: but also against all humane order, obserued in tendering of petitions vnto Kinges of the earth, which are abridged with as fewe and short wordes as may bee possible. See wherefore it were most necessarie to stop ỹ course of such Italian influences, not to suffer our selues to be handled at their deuotion, and not to depend any longer of them, as heretofore we haue done: but to finde out the remedies hereof, it is not an easie matter amongst the Northren people, because that such drugs do not grow amongst them, no more then do the Palme-trees and their Dates. But euen as one countrie bringeth forth oftentimes poyson, and the preseruatiue saz the same, euen so, he that would preserue himselfe from their domination and draught of money, that they vse to draine out of other prouinces, shall borrow a good peece of wisedome, found out at a time of great neede by the common people of Rome, to restraine the course of the domination of their Senatours, who had them before at aduantage, to villanize, abase, and reduce them into bondage and slauerie, at their pleasure. The common people perceiuing that they had their counsell apart, where they might take secret deliberation, to increase their authoritie, and to pull downe & gnaw the people, which should be hard things for them to remedie, because the Senat did consist of verie learned men, great Orators, and full of maiestie, aduised themselues to create Tribunes for their owne defense: which should oppose themselues to the ordinances of the Senate, in case they did any thing diminish their libertie, & should keepe the Senators short, that they should not tirannize ouer them, nor draw their substance from them, as before time was their common practise. By this meane the people was no more exposed in pray to the Senate, but maintained still themselues in their owne liberties: for euen as the bodie of man is verie well at ease, when none of the Elementall qualities doth suffer it selfe to be ouercome with the contrarie: so that commonwealth euermore flourisheth, when none of her partes do suffer it selfe to be in subiection to the other.

Cap. 45.

That it is verie requiſite that the Magiſtrate ſhould ſet his hand to the reformation of Churches, becauſe that will neuer be done by meanes of any Paſtors.

ACcording to this, there is no more effectuall remedie to preuent the Eccleſiaſticke, leaſt he gnaw the reſt of the people: then to chuſe out in euerie towne ſome learned and vertuous man, which is not of the ſame qualitie, not too much addicted to ceremonies and ſuperſtitions, who muſt haue an eye to their counſels, conſtitutions, and preachings, and who muſt alſo diſcouer their end: to the end they may ſée whether they go about any thing to the preiudiſe of the Nobles, of the Magiſtrates, or of the people: and if they do, to withſtand them therin, hauing power and authoritie to aſſemble the people, to aduertiſe them by ſpéeches and Orations in their Temples, how that they go about to deceiue them. If in the time of Conſtantine the Great, ſuch Protectors had béen choſen, they would neuer haue permitted the Eccleſiaſticks vnder ſhadow of Purgatorie and praiers for the dead, to haue depriued the lawfull heires of ſo many Counties, Lordſhips, Barronies, Féefarms, and other landes, whereof they haue robbed and ſpoiled them, nor that the goods of Hoſpitals giuen to the poore, ſhould be eaten and ſwallowed downe by them: for although that they would not contradict ſuch doctrine, yet perceiuing that vnder the colour thereof, they pretended to make trafficke and ſale of the kingdome of heauen, and to ſell for faire readie mony, life euerlaſting: they would haue gainſaid them, and reproued ſuch théeues, who vnder a falſe apparance of bringing men to heuē, pretended to picke their purſes, & to make them loſe that which they had on earth: they wold haue taken order at the leaſt, that the poore ſhould not die for hunger, languiſhing and crying, ſéeing the Priors of Hoſpitals to deuour their good, ſinging and making merry. Sée then this is a good remedie whereby wée might kéep faſting the Italian and the Eccleſiaſtick, and make them content themſelues with their owne, and to kéepe within their

their owne limits. For to hope that euer they will reforme themselues, they neuer did it yet, nor neuer will. For if you loke since the death of Iosua to Jesus Christ, betweene which there is more then a thousand yéeres, you shall finde that the Ecclesiasticks neuer ceased to corrupt the true seruice of God. By reason whereof, he gaue them ouer into the hands of their enemies. And how to reestablish them, he raised vp Judges and Magistrates: how also after they had Kings, he inspired many to reforme and reduce his true seruice, hauing béen abastardized by the Ministers and ordinarie Priests of his Church. And why, I pray you, were Prophets sent? But to accuse and conuict the ordinarie Pastors of their impietie, rebellion, and disloyaltie. After the maner of which Prophets, S. Iohn Baptist termeth them a generation of vipers: and Jesus Christ calleth them, théeues and robbers. And S. Paul in his time, cried out against their abuses. And in the time of Constantine, they had diuided Christendom into more then twentie seuerall sects, all which this holy parsonage cut off in his time, reducing them all to one vniforme confession at the Nicene Councell. By whose example, Kings and Magistrates ought to set to their handes: and out of the miserable dissipation wherein we liue, to reestablish one true way for the seruice of God, as Moses did command them: to wit, that they should meditate in his law day & night, to keepe it themselues, and to cause others to obserue it also. And not to expect till the Pastors reforme it: whereof a great number séeke but to enrich themselues, and to sway ouer others.

Cap. 46.

That it is verie needfull to withstand the enterprises of Churchmen, be they Priests or Ministers, and to chuse protectors for the conseruation of the people.

And to take away the doubt that some may propose, to wit, if such Tribunes are necessarie among those who haue cast off the Popes yoke and haue Ministers. It is certain, that the reason is all one: for to be persuaded, that they are

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of better borne, and of more gentle nature then the sacrificing priests, issued out of the race of Abraham, there is none apparance. But to go no further then to the Apostles themselues, if we loke but to the marke that they leuelled at before the Ascension of Jesus Christ, and before he had sent downe his holie spirit vpon them, we shall see that they were enflamed with an ardent desire to be promoted, to rule & beare sway. So that, if once they be tollerated to set downe articles & constitutions in the Church, euery one thinking himselfe wisest of all, and farre to go beyond his predecessours, will endeuour to inuent and bring in some new article, so that they will proceed so farre at the last, that the Church shall finde it selfe replenished with humane traditions againe, in steed of the Romish Ecclesiasticall constitutions before abolished. And so it shall fall out as a thing most naturall and common to all Pastors, that they will cause their owne inuentions to be obserued more strictly, then the commandements of God, and the precептes of his most sacred woꝛd, as well by depriuing their sheepe of the Lords Supper at their pleasure, as also by their publike exclamations in their Sermons. So that also the violence that some vse in seeking out curiouslie, those which had transgressed some articles of their discipline, hath made men and women by thousandes to reuolt from their Churches: and most true it is, that he which too curiously seeketh out the doings of other, often forgetteth to examine his owne, which is quite contrarie to S. Paules instruction, who treating of the Lords Supper, commaundeth Euerie one to trie himselfe. Whereupon the leagued Cantons of Swisserland, one of the best peoples in the world, haue abridged their Ministers of this power, which they of France labour to establish amongst them euerie where. But if there were Protectors of the Magistrates, Nobles & Commoners, might not they verie well stop the course and progresse of these matters: teaching them this lesson, that seeing they attribute to themselues none other qualitie or condition, but to be the seruants of the liuing God, that there is nothing more repugnant to their profession, then to presume to make lawes in ỹ church, which is the kingdom of God. And that there was neuer anie seruant to King nor Prince, that durst attempt to vsurpe anie such

such prerogatiue, how well soeuer he was fauoured of ỳ king. And who was euer so saiucie a seruant, that being left to serue and wait vpon the spouse of his Lord, forgat himselfe so much, that he would rule ouer her by his owne lawes and ordinances: And what greater blindnes can there be, then to thinke to light by our counsels the fountaine of all light and wisedome, which is eternally resident in God: Who if he would be assisted with any other counsellers in the gouernment of his Church: hath he not Angels and Archangels by legions? Hath he not Noe that great Herald of iustice, Abraham the father of the faithfull, Moses, Enoch, and Helias, the Prophets and Martyrs, and more then fiue hundreth of the faithfull beside, which rose from the dead after the death of Iesus Christ, as witnesseth S. Paul. All which in knowledge, holines, and experience, go a great way beyond the best and greatest spirits that may creepe on the face of the earth, in the prison of their bodies. And by such and such like reason, to keepe them within the boundes of their vocation, which is, that in shewing themselues faithfull Embassadours and messengers of God, they may in nothing goe beyond the commission that they haue in charge.

Cap. 32.

That it is the dutie of Pastours to plant the Faith, and to roote out vice and sinne, and not to make lawes.

FOr confirmation hereof, and to proue that there is more doctrine and instruction in one onely Epistle of S. Peter and S. Paul, nay to speake of lesse, in one onely Chapter, the fift to the Galathians, then the most perfect and holiest men in the world could euer accomplish or fulfill. And to the end that the Pastors should endeuour themselues to roote out the fruits of the flesh, and to plant those of the spirit, they are at large set downe. First to wit, for the fruits of ỳ flesh these: Adultery, fornication, filthines, dissolution, idolatrie, empoisonings, enmities, strifes, enuies, anger, quarrelling, seditions, sects, murthers, gluttony, drunkennes, & such like. Secondly, for the fruits of ỳ spirit, these: Charitie, Ioy, Peace, Pa-

tience, Clemencie, Bountie, Faith, Mercy, and Temperancie. See then here is more worke cut out in this one Chapter, then they and their disciples will euer be able to do, and in doing this, they shall but do their dutie: beside consider all the instruction of the whole Bible, and you shall see a bottomles sea of doctrine, wisedome, and good lessons to teach vs to liue well, seeing that this onely Chapter doth teach vs more then any man in the world hath been able to performe and follow truly. But he that would in good earnest come to the reformation of the life of men, here is the soueraine meane, to pull vp by the rootes out of their hearts, all incredulitie, the mother of all vices, to plant therein faith, the spring of all vertues, as the Lord Du Plesis Mornay, hath verie well aduised in his booke, Of the veritie of Christian Religion: wherein he hath wrote a most diuine peece of worke. For who is he that regarding the shortnes and vncertainty of this life, who firmly beleeuing that there is an euerlasting ioy and felicitie, into the which, all the faithfull and vertuous enter: and that there are likewise eternall paines prouided for the vniust, and vicious, who would venter to wallow in all vice, to be depriued of so great a benefite. This is the marke at the which all pastors ought to leuell: and not to make traditions and lawes, seeing there are so many in holie scripture, that in examining our life by the perfection of them, we are cleerly conuicted and attainted of our owne imbecilitie and insufficiencie to fulfill them. For my part, when I see an assembly of pastors congregated to make lawes, to bring and conduct men more easily to life euerlasting, then the Prophets and sonne of God, and his Apostles did (although they are taken for Angels in respect of the rest of the people) methinkes I see as an absurd a thing as if the fifteene score blinde folkes of Paris should take vppon them to goe mend all the ill highwaies of Christendome, to make them fairer and straighter then they are: as cunninger and more skilfull to do it, then those that haue been emploied about it heretofore. But if you will obiect, that Ministers haue made good lawes by their discipline, against dansing, masking, and dicing. I yeeld, that at the first sight, it hath a faire shew and apparance, but examining it neerer, you shall finde that they take away therein, the authoritie

rittie of the Magistrate, and vsurpe that which appertaineth properly to the Kings and Princes of the earth: to whom only it belongeth, to make inhibitions vpon such things, to cause them to be obserued by penalties and by priuation of the Lords Supper, for that is expresly prohibited by Gods word, and so by consequent out of their commission. Moreouer, the Ecclesiastickes haue euer had this deuice, subtilly to intrude themselues to the making of lawes, & to haue matters of small importance, still referred to them, thereby to haue a gap to matters of greater consequence, as the Tribunes may make ample relation hereof, and proue it by many sundry examples.

Cap. 48.

That the controuersies about the Lords Supper, by which the Pastors trouble the whole world, are easily to bee accorded and quieted, if the Magistrate would but go about it in good earnest.

Wherefore if we do not take some order for the peace and tranquilitie of Christendome, by some such meane as I haue set downe, in vaine otherwise shall we loke for any firme and assured concord. For those who aboue all other, ought to seeke for reconciliation betweene God and man, & afterwards, betweén themselues, are nothing els but the verie instruments of trouble & sedition, kindling the fires of discord euery where, to set all in flame and conclusion. For to stay till of their owne motions there fall out some accord betweene the Councell of Rome and the Lutherians, and betweene them againe and the Caluinists, touching our Lords Supper, that will neuer be no more then betwéen Caiphas and the Apostles of Jesus Christ, wherefore if there be none other to step in amongst them, moued thereunto by pittying the ruine of other Estates, which I haue named, who must craue aide of the greatest Kings and Christian Magistrates, to make them hold their tongues, they will trouble heauen & earth about this disputation of the Supper (a matter neuertheles verie easie to be accorded betweene them.) For we all agrée to this, that the faithfull taking the

bread & the wine from ỹ hand of their Pastors, receiue by this meane the verie bodie and blood of Iesus Christ, to be united with him, and made flesh of his flesh, & bone of his bone. What is it that is yet in controuersie, but onely the maner and forme how that commeth to passe? Now the Capernaits, desiring to comprehend the maner of this eating, Iesus answereth them, that, The words that I speake vnto you are spirit and life. As if he should say vnto them: there is none but those who vnderstand the operation of the diuine spirit, and how he giueth life vnto all creatures, who can comprehend how that is done. But our soule which is detained prisoner in this bodie, she cannot so much as conceiue how the spirite of God being infinite and incomprehensible, hath it operation in all ỹ is in the world: nay, that which is farre lesse, we cannot imagine how the Angels of heauen, and the spirituall Damons, employ their Forces to execute the iudgements of God, nor the temptations of the wicked spirit against vs: nor how a legion of diuels may be in one onely man, nor after what maner they lodge in him. And yet thinges farre lesse then all these, cannot we comprehend, as the essence of our soule: and whether it be within vs or about vs. For how it can so quickly stirre and remoue all the members of the bodie: nor also by what force the Adamant which is in the rocks of ỹ North, can draw vnto it yron, being in a ship more then ten or twentie leagues of. And whereas he calleth his words Life: it is to giue vs to vnderstand, that as our humane vnderstanding cannot conceiue, how God inspireth life to all creatures, and giueth it to some liuing creatures in the belly of their dammes, giueth it to an infinit number of litle Animals, Locusts, and little Flies, and no man can comprehend the forme and maner how he doth it, nor so much as this, how many liuing creatures being pend in and depriued of all eternall light, for all that see most cleerely: so likewise must we conclude, that God worketh in this Sacrament by a diuine operation, and altogither incomprehensible, which man cannot comprehend, nor shall not comprehend whilest he is resident in this Elementall and corruptible bodie. It should suffice vs to know what S. Paul teacheth vs: that, there is in vs an interior and an exterior man. So that in this Sacrament,

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euen as the exterior, receiueth the signes of bread and wine, so the interior receiueth the bodie and blood of Iesus Christ, for the nourishment of euerlasting life, without making any déeper search of the maner how it is done. This point so concluded vpon, it shalbe méete for the peace and tranquilitie of Christendome, that the Tribunes should humbly entreat Christian Kings and Potentates to imploy the power and authoritie that God hath bestowed vpon them, to bury in perpetuall oblivion, all these meanes deuised by the Ecclesiastickes, be it of Transubstantiation, Consubstantiation, Infinitie of Christes bodie, and many other quiddities, the fountain of troubles and diuisions in Christendome, by this meane to preuent the Italians, least for things wherin they haue none interest, they ruine also other Estates of this Continent. And if any debate should fall out betweene the Tribunes and the Ecclesiastickes, and that they could not agrée, that the King should assemble a good number of men of profound knowledge and great experience, and especially those that are best affectionate to the benefit and quiet of their countrie, and without any interest in this controuersie. The which should not be moued by the outragious cries, and violent passions of mutinous and seditious preachers. And to séeke out such fellowes as Messieurs Budee, de l'Hospital, de Pibrac, and Monsieur Groulard, who is at this present first President of Normandy. And loke what the King shall resolue by the counsell of these learned men, to cause thoroughly to be obserued. And to go about these matters so secretly, that the Italians heare no inkling thereof, least they by their craftie conueiances, hinder not the happie successe of this businesse. To foresée this well, it shall néede but to make the world beleeue, that these assemblies were made for some other purpose, and that some new occurrence had fallen out, and giuen occasion to treat of religion, all vnder one.

Cap. 49.

That in vaine we looke for deliuerance out of the miseries of France by any Assemblies of Pastors.

IF we doe not vse these or the like remedies, our hope shalbe in vayne to expect for any godly effect of Synodes or Assembles of the Ecclesiastickes, because there shalbe alwayes but one or two of the most learnedst and eloquentest: albeit the be all of one nation, who shall dispose and carrie away all things at there lust. all the rest seruing but to say Amen, and to subscribe to there aduise. For when any one amongst them hath got a name to be profoundly learnd & to bemore subtil in disputing then others, no man dare gayne say him, ỹ tremble al vnder his authoritie: & if he become what stirring & ambitious, & desirous to beare sway: he wil make thẽ receaue what Articles & lawes he list, for ỹ having studied matter ynough to defend himselfe wᵗ Arguments to reach vnto his purpose, ỹ others shal litle think of, and perfaming his matters with a litle apparant benefit for them, they will let him carry them away so, and subscribe to whatsoeuer hee would haue them. For that among them there are few or none, who are accustomed at such an instant readylie to contradict and resist. But it goeth not so with Magistrates the greatest number whereof being brought vp and exercized to plead in contradictorie iudgement, will not suffer themselues so easily to be caried away, but can tell how to withstand one another, what studie soeuer any partye hath employed and come neuer so well prouided. Wherefore it is a dangerous case to repose any confidence in the decisions of Ecclesiasticall Assemblies, which in the olde Testament, neuer wrought anie other effect but kindled the fire of persecutions, first against the Prophets and afterwards against Christ himselfe, his Apostles and infinite others of his martirs: and so conclude, such Assemblies haue neuer bine but a plancke for the Italians to passe to establish all there new Constitutions such as are not yet altogether receaued in all parts of Christendome thereby to sway ouer, and gnaw to the bone all Christen peo-

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ple it followeth then hereby, that to take away the occasion of this abuse, we must haue recourse to Soueraigne Princes and to there Maiestrates, when it comes to the question of establishment of the Christian Church, for so God did himselfe as we finde in the olde Testament, and not to runne to Pastors who being once out of the true way, will alwayes goe worse and worse and euer come into it againe.

Cap. 50.

That all Christians are agreed of the place of ioye and happines whether they must goe, but disagree concerning the wayes that must leade them thither.

BVt because the Italian is so quick and pliable, that there is no good order so well established, but hee can alter and bring to confusion, either by seede of diuisions or by corrupting persons by flattery, giftes and remuneratorie promises as well Magestrates as other protectors of the people, employing their vnto some Ecclesiastickes or others, we must néedes seeke out and vse some sure and perpetuall Remedy against them, And because as I haue proued that there Domination and great somes of mony they dreine out of other countries hath no foundation but the bare cloke of Religion, by reason wherof to preuent lest they surprise vs, we must be very carefull and diligent to choose out the truth, for that the deuill transformeth himselfe into an Angell of light, and is an Ape to the workes of God, to rob and deceaue vs. But not to bee deceaued, we must at the first consider and examine curiously al that is proffered and presented to vs for the way of saluation, of what side soeuer it bee, to choose the best, otherwise our choise shall alwayes be doubtfull, hauing no knowledge of neither of the wayes which we might take. For in matter of Religion all haue one desire and shoot at one and the same marke, which is to come the ioyes of heauen and in this they all agrée, but they disagrée of the waies and the forme of seruices that they ought to follow. And because they Counsell of Rome, teacheth one kinde of waie and maketh manie take that rowte

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with a godly forwardnes, that they ſet them in thitherward, and an externall forme of ſeruice, which with great delight, ſeedeth humane ſences very much, practizing all kind of murthers and cruelties, on thoſe that ſeeke to climbe to heauen any other waies: There is alſo an other ſort of men, who by liuely reaſons and great perſuaſions, go about to fetch backe from them as many as they can, to lead them thither by other paths: but the Romanes, to preuaile in this matter, ſay, that ẏ way whith they teach, is the broad and wide way, wherein the Fathers haue paſſed, the which is alſo more common to a great number of people. The others they ſay, that this great way whereof they eſtéeme ſo much, is that which leadeth to perdition, and many there be that enter in. And that the way of ſaluation is verie narrow and ſtraight, and few there be that go that way. And if that they which follow the great and large way, finde it to be the better, they will not hinder them for going that way: but yet requiſite at their handes, that they will ſuffer them peaceably to go by their ſtraight and narrow way, which they take to be the ſurer paſſage.

Cap. 51.

That men being contrary in opinions, cõcerning the way of their ſaluation, they muſt receiue inſtruction of the Eccleſiaſticall bodies.

NOw in this conflict, if we loke onely but vnto men, and to that which is on earth, we ſhall find our ſelues much troubled, and thinking to chuſe the beſt way, we ſhall take ẏ worſt, and neuer reach thither whither we minde to go. And if in this iudgement we depend vpon Eccleſiaſtical Paſtors, one ſhal allow one way, & others ſhal teach another, grounding thẽſelues diuerſly on places of the ſcriptures, and the Doctours of the Church. In ſuch diuerſitie, what ſhould it then be néedful to do: we muſt lift vp our eies, cogitations & thoughts vpon on high, to other Maiſters & Preachers, who teach vs not by the eares as mortall men do: but by the eyes of a viſible, certaine & immutable language: and aſke neither gold nor ſiluer, nor domination ouer vs for their paines: but freely offer vs their inſtruction,

tion, with great bountifulnes and blessings towards vs, if we take it thankfully, and we neuer néede to make any long and tedious pilgrimages to finde them out. But it sufficeth to but go forth of our habytacles, builded by the workemanship of men, to enter into the great Pallace and Temple of the liuing God, made with his owne hand, in the midst whereof, he hath placed vs: to know and admire the wonderfull excellencie of his workes, and to yéeld him the glorie and honour that he deserueth. In doing this, to make our selues worthie beholders of the same, when we shall comprehend with all admiration, the omnipotencie, wisedome and bountie of their framer, who shineth in the same most gloriously: and although that vppon the earth and in the waters of the sea, his sagesse, vertue, power and bountie, is most amply proued vnto vs: yet would hée giue vs more ample testimonies in the concauitie and extendue of the heauens, to draw vs nérer vnto him, hauing set there two great lightes, the one lower, the other higher, to the ende that by them as by the Ladder of Iacob, we should go to finde him out in his heauenly Tabernacle, to do him homage, and to yéeld him all the loyaltie, wherein we are bound vnto him, as holding our life & al our goods besides of him, putting our selues still vnder his protection. And therefore to carry all reuerence and due obedience towardes his lawes and commandements, hauing our recourse vnto him when we are oppressed, or that we fall into any necessitie or sicknes, giuing him thankes so oft as euer he bestoweth any benefits vpon vs, in celebrating the praises that the greatnes of his workes deserue. By the consideration whereof, we shall perceiue our owne infirmitie, to learne thereby to humble our selues before his diuine Maiestie, and still to haue in admiration the superexcellencie and depth of his wonderous workes.

Cap. 52.

That the lights of heauen do draw vs to seeke God in heauen, and do witnesse, that their Creator is infinite and incomprehensible.

ALthough that the lightnings, thunders, cloudes, raine, snow and haile, which are engendred in the middle region of the aire, yeeld such ample testimonies of the power, bountie, and prouidence of God: yet mounting a litle higher, to the torches of heauen, whereof the neerest vnto vs is the Moone, keeping continually the course that God hath assigned her, to giue light in the night, and to moysten all bodies: and from her let vs mount higher by degrée and degrée, to euerie Planet, till we come to Saturne, eleuated highest of all, and from him to the starry firmament, and we shall see a number of those that are farre bigger: for we cannot contemplate the firmament with his blazing torches, infinite almost in number, nay wée cannot behold at one time the one halfe, but we shall be rauished to admire the force and greatnes of the maker, who hath framed a peece of worke so excellent, aboue al other wondrous things: Now we haue bèen ledde so high with our bodely eyes which can go no higher, we must haue recourse to the eyes of our vnderstanding, the which being lightned and conducted by the brightnes and light of Gods word, shal make vs mount yet higher into two other heauens, to come where S. Paul by a traunce and rauishment of the diuine spirit, saw Jesus Christ the sonne of Iustice, and many other vnspeakable things in the glorie of God, hauing full confidence and beliefe, that in his essence being diuine, infinite, omnipotent, glorious, & quickning all things, according as Dauid witnesseth: comprehendeth in him all things, without being comprehended of any, and that in his perfect light and glorie, all Angels and blessed spirits are lightned and liue. But because that his infinitie, maiestie, glorie, and brightnes, cannot be beholded of vs, for that it would rauish all our senses, and our sight is not able to endure so pure and bright a light: whereof Eliseus & Isaias being great Pro-

phets,

phets, hauing beheld but one onely beame, haue béen throwne downe to the ground, and not able to ſtand to behold it any longer. But I muſt returne from this bottomleſſe ſea of glorious brightnes, and come againe to the torches of heauen, which hée hath ſet in his great Pallaice, wherein he hath placed vs créeping vpon the earth, to receiue inſtruction at their handes: and for breuities ſake, I will go no further then the cleare and pure Sunne, as the moſt perfect & accompliſhed image of his Creator and maker, which repreſenteth beſt vnto men, the wonderfull profoundnes of his great vertues.

Cap. 53.

Of the Sunne, the very portraiture of his Creator, & what are his workes and operations.

AND firſt I ſay, that euen as men cannot comprehend the quanty of his eſſence, being a thouſand times greater then it appeareth to our eyes, as by demonſtrations all Aſtronomers proue, nor likewiſe the qualitie thereof, nor the manner how it caſteth his heat and light ouer the whole world. So alſo can we conceiue neither by our vnderſtanding nor exteriour ſences, the greatnes or qualitie of the diuine eſſence; nor how it hath produced it operations in the creation of the world, in the conſeruation of the ſame, nor the manner how it worketh to create in the faithfull the new man, which fighteth againſt the fleſh. Likewiſe as this great celeſtiall light is in perpetuall operation and mouing, to runne his great race about the whole world, alwaies doing good, and bringing infinit commodities to other creatures: ſo God is alwaies watching and in action for the benefit and preſeruation of his creatures. Moreouer, as when a thicke cloude hath depriued our ſight of his beames for a moneth togither or more, and that this let being taken from vs, we begin to ſée his beames againe, which bring a certaine ioy or gladneſſe vnto vs, and driue the cold far from vs: ſo the faithfull neuer ſéeke to behold God in his works and vertues, but that they receiue great pleaſure and delectation. And beſides, as when this diuine image retireth back from

vs vnto Capricorne, the Caldes comming from the North-parts, and from the frozen sea comming to afflict all liuing creatures, spoyling our mother the earth of all her trimme and good ornaments, and making her naked and vgly to behold: so when God angry at our sinnes, taketh his holie spirit from vs, the prince of this world, of the aire, the God of this age, the ruler of darkenes, which is, the diuel commeth to assaile, and enuiron vs, to tempt vs and bid vs battell, and to annoy vs many other waies. But as this great celestiall light goeth not from vs to forsake vs: but to distribute his light to the people which liue vnder the North Pole, and that by his long absence, wée knowe better the benefites that wée receiue by his presence: so God sometime holdeth his face from vs, to the end that desiring him we should séeke for him, & shewing vs his countenance againe, we should taste better what a benefit it is to enioy alwaies his presence. For as this blazing torch comming towardes, being leaped backward to approach vnto Cancer, beginneth to renue the face of the earth, and to beautifie her with greénesse, and with an infinit number of hearbes and floures of diuers colours, giuing life to many hundreth thousand millions of little Animals, to serue for fode to birdes and fishes, to fede their young withall, who by an harmonious melodie, full of all ioy and gladnes, celebrate the bountie of their soueraigne the Sun, which they receiue by such instrumēts as it pleaseth him to vse to heate againe that part of ỹ earth, from whence he had absented himselfe so farre, wherein he magnifieth the omnipotencie, bountie and wisedome of his maker, which hath attributed to him so many vertues, to the end that we should wonder at him in his so beautifull and perfect workemanship: so also he pulleth downe our presumption, for that we cannot shew any such like péeces of workemāship, nay, we cannot so much as conceiue by our vnderstāding, how he giueth life to so many liuing things, and how one onely floure is cloathed with such diuersitie of colours. If it be so, then the greatest and quickest vnderstandings are surmounted by the operations of one of the creatures of the Almightie: how shall wée comprehend those of the diuinitie, whereas it worketh in vs of it selfe, as in Baptisme, the water of regeneration, or in the Lordes Supper, in the eating of the

bodie

bodie of Iesus Christ, or in the vnitie of the three persons in one onely diuine essence? Wherby appeareth that this celesti-all bodie is to vs of it selfe a most excellent Preacher, to make vs leaue of the vaine disputes of the maner how God worketh in ỹ sacraments, to content our selus simply with the ordinance that he hath giuen vs in instituting them, and neuer to go further for the matter.

Cap. 54.

That this light reproueth those who detaine men in worshipping images, and the workes of their owne handes, to seeke God by them.

THis same Preacher also reproueth the spirit of men, of a most brutish errour, when men being drawne by him to the knowledge of the most high God, by an eleuation of their spirits towards the highest heauens, they turne their backe to him, seeking him here in earth, in buildings made by the handy worke of men, forgetting the lesson of S. Steuen, the first Martyr, which was: that God did not inhabite in Temples made with the handes of men. Which the Sunne can likewise proue vnto vs by an argument á Minore ad Maius. Thus, if it be so that all the forces of men are not able to build an house big inough to enclose and containe me: how is it then that they are so foolish and presumptuous to thinke to lodge him that is infinite, and hath his dwelling in the inaccessible light, of the which I am but a sparke? how dare they thinke that he may be contained nor comprised in houses made by men, and that the temples built by them, and that their tapers and candles are more agreeable to him then we his great lightes, who without waxing old or consuming, do distribute continually to the world, so great and admirable a light? For as for their temples they are but earth: and grant that they be vawted with stone, couered with bricke, leade, or slate, yea were it with gold and siluer; all that is taken out of the bowels of the earth. So that all your buildings stand you in no more steed then earthes and holes do to the Fores, that is to preserue you from the iniuries of the

vehement heate, raine and cold: but you are not in any wiſe by their meanes the nèerer to God, nay rather when you are in his temple of the world, they let you, that you cannot behold his wondrous workes, putting as it were a barre betwéene heauen and you. And as for the images that ye place within them in contempt of vs, by your moſt deteſtable ingratitude, ſéeing that God doth preſerue you by me and the reſt of the celeſtiall lightes, and doth beſtow on you all kinde of bleſſings, is it not then a great ouerſight in you, that in forſaking vs who are the workemanſhip of the Creator, ye will preferre before vs images made by the deuiſe of men, albeit they approach in nothing, neither in matter, greatnes, qualitie nor effects, to thoſe that are the handie worke of God. For firſt they are made of an earthly and dead ſubſtance, which commeth nothing nére our greatnes: without any mouing or operation: and without the heate and light which we haue. Moreouer, they are but lying Doctors, as Ieremy the Prophet ſaith: For they haue no power, life, wiſedome, light, nor bountie, neither can they ſée any thing: is it not then falſly done to go about to repreſent by them Almightie, who is the welſpring of life & light: and him, who is all goodnes it ſelfe, & afterward to tranſlate vnto them the honour that appertaineth vnto him? Further, one is pictured that he is thruſt into the ſide, and blood iſſuing out, which was neuer ſo: another ſheweth a laughing countenance, and neuer laugheth. Other are pictured with eyes, and they ſée not, ſome with eares and they heare not, and others with a mouth and yet they ſpeake not at all. Whereby appeareth, that there is no veritie in their witneſſe, and that all that they can do, is but to tranſport the mony out of our purſes into the Italians handes, or to ſome other of their ſuppoſes emploied in their ſeruices onely. Nor we for our parts, being the true celeſtiall images, do not repreſent any lye to your eyes, and the teſtimonie that we yéeld to the Almightie is moſt true: wée haue not required any ob'ations of your gold or ſiluer, nor any other ſeruice or adoration, as the Italians haue done by their dead images: and nothing els do we requeſt at your hands, but that you will yéeld to the Almightie, the glorie and honour of all things as apperteineth to him, not giuing away any part thereof, to

any

any creature that euer was, or is at this present vnder the firmament. See here briefly, what is the instruction and lesson of him who marcheth as King among other Planets.

Cap. 55.

How that Italians are prooued to haue abused the world, in making men go to Ierusalem, by the forme of the firmament.

COme we now to this great, gilden, and azured Heauen, whose speech is all one as before, publishing from one Pole to the other, and ouer all the World, that what account soeuer men make of their earthly Temples, they come nothing neere it in beautie, greatnes, long continuance and lust. For the greatest tempell that euer was built, was but of halfe a league in lenght, and the Astronomers affirme that their is fiftie nine Millions of leagues from the earth vnto they starry Heauen, and from they other side as much wherby it should follow that my roundnes should containe verie neere three hundred fiftie and fowre Millions of leagues, and yet for all that cannot containe the infinite essence of God. How then doe men suffer themselues to bee abused worse then brute beasts by the Romans and their Italian Councell, who make them beleeue that they can shut him into there pipes in their Temples, to behold him therein, and to carrie him vnder their Canapes to thende to rob you by this meane of your mony, and altogether to beguile you. They same heauen being round and equally distant in all partes from they earth doth manifest vnto men that their is no one place more nere to him or his heauenly glorie, then another. In this he conuinceth of a shamefastlie and falsehod the Roman Counsell, and those that maintaine it, who to approch to God, caused in times passe great troupes of men to trot so farre as Ierusalem and Rome, to goe the soner into God almightyes Paradice, although indeede this was but a maske and shift found out and practised by the Italians to aduance and increase their Domination, and so to fish mony out of Iudea Syria: not withstanding by this continuage

they

they haue cauſed to periſh in theſe voyages, that they made them to vndertake both Chriſtian Kings and Princes, and more then two millions of men, ſpeaking not of their great trauels, perils, maladies, and other ſorrowes: beſides that they haue made them endure, whoſe chaunce it was to returne from ſo long a vyage. Theſe are then they godly and they Celeſtiall leſſons which are giuen vs from aboue, as moſt excellent preſeruatiues againſt the craft and cautelous dealing of the Italians, by the which if we be not al together out of our wites, we ſhalbe by them ſet at all libertie and winde our neckes out of their Domination, and by they ſame meanes will kéepe our mony in our purſes, to helpe vs at our néede, and alſo to doe our freinds good, and theſe that we ſhall ſée ſtand in any great neceſſitie.

Cap. 56.

The harmonie of they holy Scriptures of the Bible and of the heauenly creatures to humble man to geue glorie onely to God, and to ſeeke him aboue in heauen.

BVt to the one that we may be armed on euery ſide, God hath not onely prouided for vs theſe heauenly inſtruction: but alſo to inſtruct vs more familiarly, hee hath left vs his Apoſtles and Prophets to teach vs all after one manner, and by the ſame leſſons, of they number of which if we will take the moſt heauenly, to wit, King Dauid in his Canticles, I ſaie they Prophet, S. Luke and S. Iohn in their Goſpels, S. Paul to the Romans and to they Galathians, and S. Peter in his firſt Epiſtle; we ſhall finde they ſweteſt harmony and goodlyeſt Concordance that may be deuiſed to be found amongſt all the Preachers of his worde that are in the world. And ſée this is the true touch ſtone, wherby we muſt examine all they writings and doctrines of men: that is to wit: whether they agrée with they teſtimonies that God giueth of himſelfe by his creatures: which as they publiſh that all things are procéeded from a ſupreme and former cauſe that doth maintaine and preſerue them: ſo alſo muſt hee giue him the hommage of all his benifits

benefits, and to haue recourse to him as to a bottomeles fountaine, to lade out of him all blessings, as well spirituall as temperall, confessing his greatnes, bountie, and excellencie, in respect of his great and admirable workes, to humble vs, and to tame this pride growing in vs by nature, in exalting him as the giuer of all that which wee haue, to depend wholy on his good pleasure, and most holy will: And to make proofe of this great concordance: the royal Prophet Dauid speaketh vnto the eternall to this effect: Call vpon me when thou art in trouble, and I will helpe thee, and thou shalt worship me. Wherein we see a strict commaundement to call vpon God, and to giue him thankes, as an act properly due to the diuinitie and incommunicable to all the rest of his creatures: as hee speaketh in another place, To thee O God, who art aboue in the heauens, we lift our eies.

For to shew vs the forme of calling vpon him, which is not to haue our spirites fixed heere in earth in the workes of mens hands: but to eleuate them towardes the heauens, as Christ himselfe vsed saying: Our Father which art in heauen, and so forth: And as for faith, that it onelye ought to looke vp to God: this Prophet verie well prooueth. In God is my soule well pleased, he onely is my safegard, and the rocke of my defence, he is my sauing health, and my strong fortresse, so that I shall not fall, for hee holdeth me vp. And if we regard well, a great part of the Psalmes, and amongest the rest, the 104. and 118 to what do they tend but to magnifie the excellence, beuty, and greatnes of the workes of God? And surely, there is no thing so excellent for man to practise, as to exercise himselfe in the contemplation of them, to giue the praise and honour therof vnto his Creatour. And all the rest of the Psalmes tend but to extoll the admirable vertues of the liuing God, as his bountie, power, mercie, iustice, liberalitie and clemencie. Moreouer, there are certaine principall verses amongst the rest, which by the riches of an immitable eloquence, do praise, set forth, and aboue all things aduance his holy and diuine lawe: shewing that the soueraigne felicitie of man consisteth in the mediation therof day and night: forcing himselfe with all his heart, thoroughly to obserue the same. But after that hee hath thus spoken of

God, of his worꝛkes, and of his law: what ſaith hee, I pꝛay you concerning men, and of his owne perſon: when he ſaith. What is man: hée is a thing of naught, and all that he woꝛſhippeth is but vanitie: ¶ in another place, the ſame kingly Pꝛophet ſaith: All are gone out of the way: they are all coꝛrupt, there is none that doth good, no not one. And ſpeaking of his owne perſon, although hee were the moſt holy king that euer raigned ouer Gods people, he ſaith: Be merciſull to me O God a poꝛe ſinner, ꝛc. and that his mother hath conceiued him in ſinne, pꝛaying God to waſh him, and to purge him from all his iniquities, as him onely that could doe it.

Now hauing thus much ſpoken of man and of his doings, to abate and pul doꝛwn his pꝛide and pꝛeſumption, and not to leaue him there, but to pꝛepare him to ſéeke all that which he wanteth in the perſon of his redéemer: imbꝛacing him by a true and liuelie faith, as being him that to ſatiſfie the diuine iuſtice, ſhuld carrie all our tranſgreſſions and ſinnes vpon his owne backe, as Dauid deſcribeth in the 22. Pſalme, and the Pꝛophet Eſay in the 53. Chapter of his pꝛophecie, which they did ſet doꝛwne beforꝛe the comming of Chriſt, and after his death his Apoſtles, wel I haue pꝛoued by a moſt admirable conſent and vnity. He that wil then no moꝛe ſubmit himſelfe vnder the Italian yoke, to be raunged vnder their Domination: let him read quicklie the aforꝛeſaid bookes, and conſider and ponder them well in his mind, weighing diligently euerie woꝛd, and euerie ſentence one after another: and conferring aduiſedly the beginning with the middle, and the end. Let him examine this doctrine with other inſtructions that God doth giue vs particularlie both in heauen and in earth: not to appꝛoue and make them ſerue to our fantaſies and opinions, but laying all them wholie aſide, to take their inſtructions, and ſimplie to follow their leſſons. In this doing, he ſhall learne that we are all Burgeſſes and fellow-Citizens of the great Temple and ſumptuous pallace of our God, and that by the conſideration of our vicious and poꝛe nature, he ſhall be taught to mount aboue the heauens, to inuocate vpon God, and to obtaine by this meane, all things whereof he ſhall ſtand in need. And from thence, comming vnto his moſt holy and ſacred woꝛd, magnifiyng it as the onely inſtru-

ment

ment of our saluation, and a perfect declaration of the counsell and will of God towards men: and hauing the knowledge of these thinges, no man shall be able to withdrawe vs from this way of warshipping GOD on high, to séeke him in Temples, buildings, and other places of this earth, but if we goe to those places that shall be onely to make profession of our faith, to bée assistant at publicke praiers, to heare the word of God, to examine whether the Doctrine that is taught vs be conformable to these Doctors, of whome I haue now spoken: which when we shall finde, we shall imbrace as diuine and of God, and putting vs againe in mynd, and confirming those things which the preached, we shall receiue it as most heauenly doctrine: but if it tend to exalt men and their works only to please them withall, we shall receiue it as procéeding from the presumption and ouer-sight of men, who take themselues to be wiser then God, and for such stuffe as may entangle the people in the nets of seruilitie, and fill onely the purses of worldlie Pastors: wherefore, without any regard from whence it procéedeth, whether from Coucels or Synods, or frō any other sort of Ecclesiastical persons whatsoener, wee will reiect it, thinke our selues no more bounden vnto the obseruation thereof, then to the dreames and tales of olde women. On the other side knowing that life euerlasting is giuen vs by the grace of God in our Lorde Iesus Christ, and is offered gratis to all men: what ginnes soeuer the Italians and such like can lay to drawe our money finely from vs, we shall goe by them well enough, making as though wée sawe them not, and as though wee neuer heard talke of them, These are then the most sure & certaine remedies, by the which all true Christians may easilie winde themselues out from the Italian Domination, and make a prouiso, that their money be no more transported to Rome, but tary at home in their owne purses.

Cap. 57.

The conclusion of this present discourse.

VVherhfore thou Spaniard, hauing they place of the Head, which workest all that thou canst to reduce

vnder thy Domination other nations which should be the eye of Christendome, thou oughtest to haue as much wit as any other people, It is not then a great blindnes for thée to behold thy selfe in such slauerie to the Roman Counsell, that thou art no more then the executour and drudge of their wills, and that they make the tributarie to them in huge & infinit sumes of mony, wheras thou diddest neuer get one penny from them. And thou French man which art the hart of Christendome from whom should flow all motions of vertues to encourage the other partes, thou hast almost suffered thy selfe to bee ouercome vnder the spirituall Domination of this nation, by their flatteries and cautelous shifts, suffering them to put a knife into thine owne handes to destroye thy selfe, to set all in combustion and ruine, to thend that they may fish in thine ouerthrow and destruction: As for Germany, the seat and residence of the Empire, to the which the Apostles and the first Bishops of Rome yeelded all obedience and subiection, what greater cowardlines, shame and dishonor can there bee on her syde, then that in degenerating from their ancient Cęsars, and other Roman Emperours, vnder the which all the world did tremble: they are at this present becom the slaues and vassals of Rome, and brought so low as to be glad to hold the Styrrop of some filthy Monke, who hath been chosen Pope. And if heretofore you haue had the eies of your wit and vnderstanding so much dimmed by the darknes of the time, suffering your selues to be made so very fooles, that they might vse you at their pleasure, now in this great light which shineth at this present, and is not yet gone from you, amend your former faultes to recouer your honor, and seeke to rule and sway ouer them another while in your turne, and to get from them againe vnder some colour whatsoeuer all the money they haue in their fingers of yours and your people paying them now at the last home according to their deseruings and cursed intentions: and that according to good rule that they haue a long time kept in Christendome, they may haue their due desart at the last paid them to the vttermost.

Laus Deo. Finis. G. B. A. F.

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